Gandhi Memorial College Of Education Bantalab Jammu

The Sangarmal

GANDHI MEMORIAL COLLEGE (RGR.) CAMP RAIPUR, JAMMU

VOL. IV 1995-96

CONSTITUENT COLLEGE OF

THE UNIVERSITY OF KASHMIR

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Gandhi Memorial College Of Education Bantalab Jammu

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Equal educational opportunity is, indeed, both a desirable and feasible goal, but to equate this with obligatory schooling is to confuse salvation with the Church. School has become the world religion of a modernized proletarialte, and makes futile promises of Salvation to the poor of the technological age.

Evan Illich

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Gandhi Memorial College Of Education Bantalab Jammu

"LOKA SAMASTHA SUKHINO BHAVANTHU" !
May all The Worlds Be Happy !

"Aame Pane Sudhras Naave Chhaas Lamman
Kithe Bozi Dai Myon Meti Diye Taar
Aamen Taaken Poen Zan Shamaan
Dil Chum Bramaan Garhe Gach ha !!"

Mata Lalleshwari
of Kashmir [1335-1434]

[O, Dear my Lord, Bless me !
I long to go my native Home
For I am feeling
Too home-sick!]

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Gandhi Memorial College Of Education Bantalab Jammu

GANDHI MEMORIAL COLLEGE, RAIPUR, JAMMU.
LIST OF MANAGING COMMITTEE MEMBERS

1	Maj.Gen. B.N.Dhar (Retd)	President
2.	Sh.R.C.Bhat	Secretary
3.	Sh.P.N.Ganjoo	General Treasurer
4.	Prof.M.K.Teng	Vice President
5.	Sh.R.L.Tickoo	Gen. Secretary
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9.	Dr.M.L.Raina	Member
10.	Prof.G.L.Dhar	Member
11.	Prof.V.Kak	Principal and ex-officio member
12.	Prof.M.K.Dhar	Staff Representative
13.	Prof.G.L.Kaul	Staff Representative
14.	Prof.Sunil Tickoo	Staff Representative

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Gandhi Memorial College Of Education Bantalab Jammu

Message

Office of the Managing Committee G.M. College (SGR)
Camp Raipur, Jammu

From : Maj. Gen. B.N. Dhar (PSVM) Retd.
President Managing committee.

MESSAGE FROM THE SANGARMAL

It gives me great pleasure to learn that our Camp College is bringing out its Ist issue of the Sangarmal after 6 years at Jammu. For this I congratulate the Principal, Prof. V. Kak and the Convenor-cum-Editor Prof.R.K. Kaul and also the students. I appreciate, how, under adversity of circumstances the present issue is being brought out. I convey my sincere thanks to all the contributors especially those who, though not directly connected with the college, have contributed the write-ups to this journal, and, helped it to be of high academic merit.

I also wish to convey my gratitude to all the worthy members of the Teaching Faculty of the College for their involvement and co-operation in the overall development of the college. My thanks are all due to the esteemed members of the community and the people of Jammu who have always stood by us in the hour of crisis. I also assure that our Management is seized of the urgency of starting Degree and other classes also at Jammu besides the existing B.Ed. I am sure that in near future these classes will also be started plus a few more high demand courses so that this Institutuion of ours radiates knowledge in the service of all those who need it the most.

B.N. Dhar

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Gandhi Memorial College Of Education Bantalab Jammu

G. M. COLLEGE, RAIPUR, JAMMU

From : Prof. V. Kak
Principal

MESSAGE

At the very outset I wish to congratulate Prof. R. K. Kaul the Convenor-cum-Editor for bringing out the College Journal, The Sangarmal, for the first time at Jammu and after six years of migration from Kashmir.

We owe it to ourselves, the migrant Staff and other employees of the College who have been striving relentlessly for establishing the Institution afresh at Jammu. Of course we are thankful to the respected members of the Management whose co-operation and a word of advice of and on helped us in this endeavour.

We are keenly aware and sensitive to the fact that we have yet to go a long way in bringing our Institution upto the level of excellence and quality. And with dedicated effort, community participation and the Lord's Grace we are sanguine that we should achieve our goal as cherished.

I also wish to convey may thanks to the Staff and the In-Charge Principal, Prof. M.K. Dhar of Srinagar wing who have also been one with us in our endeavors at Jammu.

Principal
Prof. V. Kak.

"The present system of education is all wrong. The mind is crammed with facts before it knows how to think. Control of the mind should be taught first. If I had my education to get over again and had my voice in the matter, I would learn to master my mind first, and, then gather facts if I wanted them. It takes people a long time to learn things because they cannot concentrate their minds at all"

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Swami Vivekananda

Gandhi Memorial College Of Education Bantalab Jammu

Post Graduate Department of Education
The University of Jammu
Jammu

From : Prof. S. P. Suri
Dean & Head

Message For The Sangarmal

It gives me immense pleasure to write a message for The Sangarmal which is being published by Gandhi Memorial College (Sgr.) Camp Raipur Jammu for the Ist time here. I appreciate that it is a great academic endeavour accomplished by the College after 'Migration'. A sincere attempt, and a laudable one has been made through the esteemed journal to bring the academic community together irrespective of the diversity of Institutions or geographical divisions in bringing out a publication of high merit and quality. I like this approach and convey my congratulation to its Convenor-cum-Editor, Prof. R. K. Kaul for his imaginative and innovative approach in production of the said Journal. I also appreciate the sincere desire of the College Principal and the Staff for re-establishing the Institution under the prevailing circumstances.

S.P. SURI

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LIST OF TEACHING STAFF OF GANDHI MEMORIAL COLLEGE, RAIPUR, JAMMU.

Sl.No Name	Designation	Qualification
1. Sh.Virendra Kak	Principal	M.Sc. Physics
Faculty of Science		
Department of Physics		
1. Sh. R.L. Koul	Prof.(H.O.D)	M.Sc. Physics
2. Sh.B.L.Kachru	Prof.	M.Sc.Physics
3. Smt.Raj Jaikhani	Lecturer	M.Sc.Physics,B.Ed.
4. Sh.S.S.Zutshi	-do-	M.Sc.Physcis,B.Ed.
5. Smt.Renu Vakil	-do-	Dr. M.Sc.Physics,Ph.D
6. Sh.Arun Dhar	-do-	M.Sc. Physics.
Department of Chemistry.		
1. Sh. M.L. Bhan	Prof.(H.O.D)	M.Sc.Chemistry
2. Sh. Ravinder Koul	Prof	M.Sc. Chemistry
Department of Biology		
1. Sh.K.L. Thusoo	Prof. (H.O.D)	M.Sc. Biology
Department of Botony		
1. Sh. Ravinder Raina	Prof. (H.O.D)	M.Sc. Botony
2. Smt. Sushma Mam	Lecturer	M.Sc. Botony, M.Phil,M.Ed.
Faculty of Arts		
Department of Mathematics		
1. Dr. Sh. G.L.Ogra	Prof.(H.O.D)	M.A.Math,B.Ed,Ph.D
2. Sh. N.K. Dhar	Lecturer	M.A.Math, B.Ed.
Department of Education:		
1. Sh. R.K. Kaul	Prof.(H.O.D)	M.A. Eco., M.Ed
Department of English		
1. Sh. K.L. Moza	Prof.(H.O.D)	M.A.English, B.Ed
Department of Hindi		
1. Sh. C.L.Koul	Prof.(H.O.D)	M.A.Hindi
Department of History		
1. Sh.S.C.Kachru	Prof. (H.O.D)	M.A.History, B.Ed
Department of Geog.		
1. Sh. S.B.Koul	Prof. (H.O.D)	M.A.Geog.
2. Smt.Angeli Mam	Lecturer	M.A.Geog.M.Phil,M.Ed
Department of Urdu		
1. Shri G.L.Koul	Prof.(H.O.D)	M.A.Urdu,M.A.Persian M.Ed.
Department of Commerce		
1. Sh. Vijay Kumar Sarup	Prof. (H.O.D)	M.Com. B.Ed
2. Shr. Sunil Tikoo	Lecturar	M.Com. B.Ed
3. Sh. Anita Razdan	Lecturar	M.Com. B.Ed
4. Sh. S. K. Bhat	Lecturar	M.A. Edu. B.Ed
5. Shr. H.L. Bhat	Lecturar	Shorthand Type : Dip. M.Com. B.Ed.
Department of B.Ed.		
1. Sh. N.J. Zadoo	Prof. (H.O.D.)	M.A. Math, M.Ed.
2. Sh. B.L. Thusoo	Prof.	B. Sc. M.Ed.
3. Sh. A.K. Sapru	Prof.	M.A. (Psy) M.Ed., M.Phil Ph.D.
4. Smt. Savita Raina	Prof.	M.A. Hindi, M.Ed.
5. Smt. Rama Kaul	Lecturer	M.A. Sociology, M.Ed.

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Gandhi Memorial College Of Education Bantalab Jammu

The Editorial Board
[1995-96]

1.	Prof. V. Kak	Chairman
2.	Prof. R. K. Kaul	Convenor & Editor-in-chief
3.	Prof. K. L. Moza	Member
4.	Prof. C.L Kaul	Member
5.	Prof. A. K. Saproo	Member
6.	Sh. Rakesh Kumar	Student Editor

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From the Editor's desk

[Facing fearful odds: A tragic Experience of forced displacement]

In writing preface to the present issue of the **Sangarmal** we are departing from the traditions of educational journalism, and, are in fact combining two aspects, viz, historical reporting and what we call prefacing. We adopt this approach because of the socio-political scenario prevailing in our state, which has set everyone thinking with anguish and suffering, and, more so those who have lost their home and hearth, and, have become ironically speaking, refugees in their own country. That is why we preface this issue with the present caption.

Gandhi Memorial College, Srinagar, originally started as Hindu College in 1944-when practically there was only one state-run college existing in the whole of the Kashmir Province. It came into being as a result of noble efforts of some Kashmiri Pandit philanthropists among whom the name of Pt. Shiv Narayan Fotedar, Pt. Sona Kaul (Madan) and Justice Sh. Jia Lal Kilam, Pt. Amar Nath Kak, Pt. S. N. Dhar are worthy of mention here. The need for having a college arose because of two major factors, one, that, the state-run colleges could not cater to the educational needs of the people, refusing admissions to the young aspirants of higher learning, and, second out of concern for preservation of Kashmiri Hindu Culture and community ethos. The College started in a rented building at Karan Nagar with a meagre staff with about 200 student enrolment. The Governing Body of the Hindu Education Society, (Regd. 1944) re-christened the College with the present existing appellation after the name of Mahatma Gandhi as a lasting tribute to his loving memory in 1948. The college was beset with a host of problems, viz. it had no campus of its own, its financial strength was slender and, in 1952, it suffered a serious crisis when the then Govt. stopped grant-in-aid to all private institutions. It goes to the credit of the staff, the members of the Management then who were bent on saving the college that it was saved from ruination and threatened closure. With the change in Govt., Grant-in-aid was restored and the College turned a new leaf of life. However, lack of accommodation and absence of its own campus stood menacingly before its expansion and development. All the same, ways & means were explored and slowly & gradually the College was expanded vertically and horizontally. One Post-graduate Department i.e. B.Ed was added in 1955 and it helped the College to stabilize itself and move ahead. With the hardwork of the staff and partronage of the community the college developed into a multi-faculty Institution of higher learning which imparted education in Arts, Commerce, Non-Medical & Medical Sciences, Social Sciences, Education & B.Ed. training programme with enrolment touching 2000 in 1989-90, when armed insurgency took place. That the College had earned a remarkable name and an enviable position can be judged by perusing the available list of merit holders of 1987-88 though for previous and subsequent years the position had been still better.

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Gandhi Memorial College Of Education Bantalab Jammu

Academic

(a) B.Com (Final) :

1.	Sh. Neeraj Arora	3rd Position in the University of Kmr.

(B) XIIth Class :

1.	Sh. Rajesh Kaul	1st position (J&K Board) Exam. (1987- 88)
2.	Sh. Anupum Kaul	2nd position (J&K Board) Exam. (1887- 88)
3.	Sh. Ajai Jalali	3rd position (J&K Board) Exam.(1987- 88)

(c) XIth Class (overall)

1.	Sh. Sunil Khar	5th position (J&K Board) Exam.(1987- 88)
2.	Sh Ajay Vaishnavi	6th position (J&K Board) Exam.(1987- 88)
3.	Sh. Sidharath Dembi	7th position (J&K Board) Exam.(1987- 88)
4.	Sh. Ashwani Kaul	8th position (J&K Board) Exam.(1987- 88)
5.	Sh. Sanjay Gassi	8th position (J&K Board) Exam.(1987- 88)

Commerce

6.	Sh. Syed Inayat Hussain	1st position (J&K Board) Exam.(1987-88)
7.	Sh. Sanjay Aggarwal	2nd position (J&K Board) Exam.(1987-88)
8.	Sh. Dilawar Paras	4th position (J&K Board) Exam.(1987-88)
9.	Sh. Rajesh Bhan	4th position (J&K Board) Exam.(1987-88)
10.	Sh. Ravesh Mitra	4th position (J&K Board) Exam.(1987-88)
11.	Sh. Rajesh Kaul	8th position (J&K Board) Exam.(1987-88)

SPORTS & GAMES

(A) In Inter-School Cricket Tournament organized by the Directorate Youth Services & Sports. J&K Govt. Srinagar on 23-6-1988, the College Cricket Team was declared Runners-up.

(B) In Inter-School Cycle Race
Miss Mangeet Kaur Secured Ist Position

(C) In Inter-College Chess Game organized by the University of Kashmir. The college Class team Comprising the following students was declared Runners up.

1.	Sunnel Kaloo	B.Sc. 2nd Yr.
2.	Manzoor Ahmad	B.Sc. 1st Yr.
3.	Rakesh Sadhu	B.Sc. 1st Yr.
4.	Sunil Kaul	B.Sc. 1st Yr.

(D) In Inter-College Road Race organized by the University of Kashmir the 1st & 2nd positions were bagged by the following College Students :-

1. Sanjay Mian (1st Position)
2. Rajiv Dhar (2nd Position)

(E) In Inter-college Badminton Tournament organized by the University of Kashmir on 8-8-1988 the College team comprising the following students was declared runners

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State Govt. which did not favour the starting of Camp College here at Jammu by refusing to pay Grant-in-aid to the College after migration and, equally apathetic attitude of the said Govt. towards the migrant staff who were earning grant in Srinagar whence on the other hand the migrant staff of Islamia College of Science & Commerce were accommodated in state run colleges in Jammu province. The College staff & employees so affected have preferred a writ petition in the Hon'ble High Court at Jammu for redressal of their grievance, &, is under adjudication.

(ii) Lack of Adequate Funds which stands in the way of our expansion as well as provision of any welfare programme to the migrant employees of the College.
(iii)Lack of Horizontal & Vertical Expansion of the Camp College at Jammu.
(iv)Lack of adequate infra-structure in terms of transport facilities, sports & games, library & laboratory inputs on an extensive scale, & furniture & equipment etc., etc.
(v) A wide Gap between the College and the community leadership which is reflected in meagre rapport that exists at present between it & the College.

Projections

The College visages gradual phase-wise introduction of Academic and Non-Academic courses, that have employment potential. Thereby, it also expects a steady increase in its resources. The college, though short of financial resources in an adequate manner, has a lot of human resource. But to harness that to the point of transforming it into Capital resource calls for high class inspiring and dedicated leadership and we hope that all of us shall work concertedly in that direction. However, the displacement from Kashmir has given one lesson loud & clear to each one of us that the days are gone when we could blissfully be ignorant of what is happening next-door and behave like lotus-eaters, but, we need to "arise, and stop not till the goal is reached."

I hope that with this background in view our readers will appreciate our stresses & strains under which we have been working and bringing out this issue of "The Sangarmal". We invite suggestions for improvement from our worthy readers & 'letters to the editor' which we will publish in subsequent issues. We also invite creative and innovative articles, write

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Gandhi Memorial College Of Education Bantalab Jammu

up :-

1. Sh. Sanjeev Aroro
2. Sh. Sanjay Koul
3. Sh. Neeraj Nagpal
4. Sh. Deepak Mattoo
5. Sh. Ashish Sharma

Armed insurgency took over the serene and calm Valley, and, in pursuit of establishing Nizame-Mustaffa in Kashmir and forcing its cessation from the Indian union forthwith, the gun-wielding insurgents hounded out not only Kashmiri Hindus but all those whose national credentials were too well known. Many Institutions and establishments were, en mass, shut down, and, their employees put to unimaginable hardship, sufferings and grief. Our College, its Teaching Faculty and other employees were no exception ! Even its Managing Committee members got shattered away and, a chaotic situation prevailed. One and all were enveloped by gloom & darkness, anxiety and frustration. There was no direction, no purposefulness, no sign of life and activity. Those who could have given some courage and lead to the College were found wanting at the most critical period of College's history and it appeared that the Institution which had passed through many trying times in the past, was on its course of final demise. One cannot forget that other sister institutions at lower levels have already become dysfunctional in Jammu, and, the Degree classes of the college are still to be revived, when 6 years of displacement are already over.

Having no in built system of crises Management, the College authorities could not act speedily & resolutely. Vacillation and uncertainty perhaps held them back. They could not come to the rescue of over 1600 students who had migrated from our College at Srinagar to Jammu & who were keen to have our own camp college here. The role of the state authorities was quite deplorable; as, the concerned authorities stopped all state-grants to migrant-institutions vis-a-vis their staff and employees for reasons best known to them, when, contrarily they adjusted and accommodated employees of one of the similar private institutions at Jammu. After a lot of struggle the college authorities in close cooperation with the staff put their acts together and conceived of starting a camp college at its own Campus. That is how the present College at Raipur, Jammu came into being in 1992-93 after acquiring around 2 acres of land. It may be interesting to note that from central Jammu to the border at Akhnoor there is no institutions of higher earning and ours is the only one which is springing up. For reasons obvious the College has not started in its totality with multi-faculties, but, right now is concentrating on B-Ed., XIth & XIIth classes. It is gradually on the way of re-scheduling and re-vitalizing Degree classes with stress now shifting to the community demand for job-oriented type courses like computer-education, management courses & similar other courses.

Problems Facing the College

Right now the main and serious problems that the College has to face at Jammu revolve round the following :-

(1) Apathetic & discriminatory role of the

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Panditi Memorial College Of Education Bantalab Jammu

1. Sh. Sanjeev Pandita
2. Sh. Sanjay Koul
3. Sh. Neeraj Nagpal
4. Sh. Deepak Mattoo
5. Sh. Ashish Sharma

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(Prof. R. K. KAUL)

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A STUDY OF COGNITIVE AND NON-COGNITIVE VARIABLES OF GUJJAR - BAKARWAL AND NON-GUJJAR / BAKARWAL STUDENTS.

(I) Prof.(Dr.)S.P.Suri
Dean & Head,
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ABSTRACT

The present study aims to bring out the differences in congnitive and non-congnitive variables of Gujjar- Bakarwal and non-Gujjar/Bakrwal students. Different tools comprising of children self concept scale, neuroticism scale questionnaire. level of aspiration measure and socio-economic status scale were administered to 1000 students and the scores so obtained were classified and sadistically analysed. Only 80 students were involved in the final study. The two way analysis of variance (2x2) was applied to reach at the results shown in Table-2.

India is a multi- religious country .It gives her a distinct entity, compositeness, secular and democratic structure. But the existence of social inequality is a common condition of all human societies. Every society appears to have sone form of internal social differentiation with some members being valued less than others. However, the degree of such differentiation varies in different societies. Seldom, however, it is confined to inequality only among individuals. Most often it extends to groups within a society that are regarded as unequal because they belong to different races or castes, ethnic, language or religious groups.

A child's sociological conditioning gives direction to the evolution of his/her personality, and if this environment is poor and disadvantageous, the functions which form one's personality, will not mature. However promising the native endowments or the groundwork of structure may be in the beginning, the biological equipment with which we enter the world and the environmental forces which exert themselves upon us, as we grow and develop, all serve to shape the personality or individuality which is ours alone.

An individual cannot be considered apart from his environment. The development of the body and the general ways of life depend in large on physical surroundings. These environmental factors influence on the body built up, intelligence and other characteristics of the individual.

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Jammu and Kashmir is a hill state comprising of people with unique culture. There are also some disadvantaged communities. Gujjar/Bakarwal, community is one of them which is mostly located and concentrated in all the hilly rural areas of the state. Most of these area are snow bound for the major part of the year and remain cut off from urban areas of the state. Due to this reason Gujjar/ Bakarwals are living in isolation for centuries, is unique in a number of socio-cultural aspects, distinctive traditions, ways of life, emotional responses and aptitude patterns. Also, it is an established fact that the culture of this community fosters the development of 2 different patterns of abilities and performances of the individual in economic and professional pursuits.

This group of society is mainly poverty ridden with major chunk of population being illiterate with least poseurs to modernization and following traditional occupations for earning their livelihood. Further more, the people of this group are superstitious and face specific problems characteristic of environmental deprivation.

In recent years the evidence has accumulated that socio-cultural environments are frequently associated with intellectual functioning school achievements, level of aspiration and occupational social adjustment. The triable culture is in traditional phase and is passing through a process of acculturation and assimilation. There is a change in family structure, caste, sub-caste and social institutions. This structural change is a product of social interaction in which pressures are felt, advantages received and responsibilities recognized.

Environmental stimuli play a role of major importance in the development of child's cognitive and non-cognitive variables. It serves foundation for further development of different abilities. There are marked differences in the behaviour patterns of different socio-economic status. Environmental insecurity and causes psychic wounds in many cases. The ill effects of environmental deprivation also affects the verbal ability, educational performance and motivation of children who have poor intelligence. The need to verify this in the environmentally deprived families communities in India is urgent inview of declared policy of giving every one, equal educational opportunity and to devise methods of remedying such cognitive deficiencies

One may assume that the unstimulating environment of a poor child in an isolated village offers a close approximation of the restricted environment produced in the laboratory. In primitive rural setting the human child grows up in an unvarying surroundings. The experience of the child is thus severely limited. This is made worse by the lack of active verbal contact with the adults, for these communities and in such a deprived environment, children are often left to themselves and thus cause harm to their motivational level, intellectual development and educational performance. It is clear that health of environment manifests itself in diversified forms in terms of effecting the self confidence, self image, level of aspiration, perceptual, and conceptual development, linguistic development and also emotional development. The individuals who are deprived due to one reason or the other need more love, affection, care opportunity to experience a great variety of

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situations, so that the already poor environment shows a diminishing trend. So, the ultimate aim of research in this field will be elimination omental sub-normality, educational backwardness caused by poor environment.

From the above discussion, it is quite evident that every difference in the status of tribal and non- tribal families plays an important role for making differences in personality patterns of growing youth. These differences also play an important role for development of cognitive and non-cognitive attributes of the children of such families or tribes. So it becomes essential to undertake research problem concerning tribal and non-tribal students and explore their personality traits, intelligence, their self aspiration, their self concepts and their attitude to their studies etc.

OBJECTIVES

The following objectives were set up:-

(1) To study the differences in scores of self concept, neuroticism and level of aspiration between the student belonging to different levels of community (i.e. Gujjar/ Bakarwal and non-Gujjar/Bakarwal).

(2) To find out the difference in scores of Academic Achievement between the student belonging to Gujjar Bakarwal and non-Gujjar/Bakarwal communities.

(3) To explore sex-wise differences, if any, between Gujjar/Bakarwal and non-Gujjar/ Bakarwal communities in relation to cognitive and on-cognitive variables.

(4) To study the nature of interaction between community and sex when self concept, Neuroticism, Level of Assertion and Academic Achievement were taken as dependent variables.

METHOD AND PROCEDURE

(1) Sample:- The subjects of the study included 1000 students of studying in IX and X classes of the various High and Higher Secondary Schools of the Jammu Region. The Investigators resorted to cluster random sampling.

(2) Tools used:- In order to collect the required data, the following tools were employed:-

(a) Children's self concept Scale (CSCS)-.

(b) Neuroticism Scale Questionnaire (NSQ)

(c) Level of Aspiration Measure.

(d) Academic Achievement: The percentage of the pooled examination marks for the Last two years was considered as index of Academic Achievement.

(e) Socio- economic Status Scale equestriennes.

PROCEDURE

All the above mentioned tools were administered to the students of twenty high and higher Secondary Schools of the Jammu province. The total number of students to whom these tests were administered were 1000, of whom 518 boys and 482 girls. After scoring all the tests according to the instructions prescribed in the manuals to the respective tests, the data were tabulated and these students were matched as for as possible on socio- economic status by applying mean, S.D. and the 't' value .Both the above stated groups did not show any signifi-

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cant differences on the S.E.S. In this way mattering was perfect on S.E.S without any doubt and dispute. Finally 80 students were involved in the study.

ANALYSIS AND RESULTS

For the calculation of the required f-ratios (2X2) factorial design of 'ANOVA' was formulated on the lines suggested by Guilford (1970) Edwards (1971) and Snedecor and Cochran (1973). The partitions of the cell variance was done and the assumptions of variance within sets were experimented by applying 'Hartley's Test of Homoginiety.

The analysis of variance was applied by taking up two levels of community and Sex as independent variables while self concept Neuroticism, Level of Aspriation and Academic Achivement wer treated as dependent variables. Afterobtaining all the results, the x2074Y t

he results is also incorporated in the proceeding pages

Table-1
Mean Value of Different Groups on Children self- concept Scale (CSCS)

Sex-B

Gajjar/Backarwal	Boys/Girls Gujjar/Backarwal	Community-A G/B		Non-Gujjar/ N-G/B	Bakarwel Boys Girls
		(A1)	(A2)	(B1)	(B2)
(1) Behaviour Mean Value		7.73	8.17	8.00	7.90
(ii). Intellectual & School Status Mean Value		8.85	9.83	9.39	9.29
(iii) Physical App. Attributes Mean Value		7.37	7.72	7.52	7.57
(iv) Anxiety Mean Value		5.90	6.50	6.39	6.00
(v) Popularity Mean Value		6.56	7.19	7.00	6.75
(vi) Happiness and satisfaction Mean value		4.75	4.59	4.59	4.75
(b) Neuroticism Scale Questionnaire					
Factor-(I)Mean Value		10.12	10.37	10.82	9.67
Factor-(F) Mean Value		9.27	9.83	9.63	9.47
Factor-(E) Mean Value		11.37	11.40	11.33	11.45
Factor-(AX) Mean Value		12.15	12.98	12.36	12.77

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(C) Level of Aspiration Measure				
Mean Value	5.65	6.73	6.55	6.67
(D) Academic Achievement				
Mean Value	41.36	45.45	43.18	43.64

Table-2

Summaries of Analysis of variance Showing various F-ratios on Children's Self-concept Scale, Neuroticism Scale Questionnaire, Level of Aspiration and Academic Achievement

Factos Categories	Main Effect-A (community) F-Ratio	Main Effect-B (Sex) F-Ratio	Interaction Effect A X B Community & Sex F-Ratio
(a) Children Self Concept Scale (CSCS)			
(i) (Behaviour)	2.64	0.14	0.56
(ii) (Intellectual & schools Status)	14.36	0.15	0.81
(iv) (Physical Appearance and Attributes)	2.15	0.06	0.46
(iii) (Anxiety)	5.00	2.04	0.03
(V) (Popularity)	6.02	1.03	0.67
(vi (Happiness and Satisfaction)	0.85	0.85	0.42
(b) Neuroticism Scale Questionnaire (NSQ)			
Factor-I (over-protection Tender mindedness V/s tough mindedness)	0.67	14.27*	5.80*
Factor-F (Depressiveness V/s Cheerfulness)	3.04	0.24	0.74
Factor-E (Submissiveness V/s	0.01	0.13	0.26
Factor- (Anxiety)	5.43	1.36	3.65
(c) Level of Aspiration	1.11	0.30	0.06
(d) Academic Achievement	27.74	0.35	0.43

* Significant at. 05 level of confidence.

** Significant at. 01 level of confidence.

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(1) Discussion Based on Self - Concept

The results in Table-2 indicate that only one factor of self - concept i.e. factor - ii (intellectual & school status) has been showing significant difference at .01 level and two factors i.e.-iv (Anxiety & Popularity) showing significant differences at .05 level between two communities i.e. Gujjar/ Bakarwal and non Gujjar/Bakarwal students.

The calculated value for the main effect 'A' i.e. community came to be 14.36 and is found to be significant at .01 level of confidence and it is therefore, concluded that Gujjar/Bakarwal and non-Gujjar/ Bakarwals show significant difference on the dependent variable of self-concept i.e. intellectual and School status (Factor-ii) . Further the mean values for the ii-factor of self- concept are 8.85 and 9.83 (Table-2) for Gujjar/Bakarwals and non- Gujjar/ Bakarwals respectively. This indicate that non-Gujjar/Bakarwals are having high mean values than their counter- parts . So it is safely interpreted that non Gujjar/ Bakarwals are intellectual be passible that and having better school status than Gujjar/ Bakarwals. It may be possible that Gujjar/ Bakarwals students are deprived, because of their cultural background and by virtue of their backwardness and traditional inherent etc.

From the Table-2, it is revealed the F- ratio ßfor the main effect 'A'' i.e. community came out to be 5.00 which is significant at .05 level of confidence. This shows that Gujjar/ Bakarwals and non-Gujjar/ Bakarwals have significant difference on the dependent variable of self-concept i.e. anxiety. Further the main values (Table-1) for Gujjar/Bakarwals and Non-Gujjar/ Bakarwals came out to be 5.90 and 6.50 respectively. This shows that non-Gujjar/ Bakarwal students are having more awareness, more competitive spirit and more consciousness about their socio- economic and adjustment process, that is why, they may be prone to more anxiety, whereas Gujjar/Bakarwals are taking the education and other activities not very seriously because of their home environment, that is why they are low in anxiety and taking the life very easy. They may be prone to easy-go-lucky.

From the Table -2 it has been derived that the F-ratio for the main effect "A" i.e. community came out to be 6.02, the value is significant at 0.05 level of confidence and therefore concluded that Gujjar/Bakarwals and non- Gujjar/ Bakarwals show significant differences on the dependent variable of self- concept i.e. popularity (Factor-v). Further from the mean table it is found that the mean value for Gujjar/Bakarwals and non- gujjar/ Bakarwals came out to be 6.56 and 7.19 respectively. This shows that non-Gujjar/ Bakarwal students are having higher rate of popularity in comparison to their counter-parts i.e. Gujjar/Bakarwals.

It may be because of non- Gujjar/ Bakarwal students are having more social

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intelligence. They are extroverts and whereas Gujjar/Bakarwal students are having low social intelligence and are introverts in the school environment. They are backward, isolated and first-generation learner, that is why they are not popular and taking the life very easy.

(ii) Discussion Based on Neuroticism

The results in Table -2 reveal that only one factor of Neuroticism i.e. Anxiety has been sowing significant difference at .05 level between two communities i.e. Gujjar/Bakarwal and non-Gujjar/Bakarwal students, one factor-I Neuroticism showing significant difference at .01 level between two levels of sex i.e. boys and Girls and also one factor showing the significant difference for Interaction effect at .05 level of confidence on the same factor i.e. 'I'

The continue of factor 'Anxiety' extends from worry exoergic tension and ego weakness on the one end and assured self-confidence, clam. Relaxation and ego strength on the other end. From Table-2, it is revealed that the F- value for the main effect 'A' i.e. community came out to be 5.43 which is significant at .05 level of confidence. This shows that Gujjar/Bakarwals and non-Gujjar/Bakarwals have significant differences on the dependent variable i.e. anxiety. Further, from the mean Table-1 it is found that the mean values for Gujjar/Bakarwals and Non-Gujjar/Bakarwals came out to be 12.15 & 12.98 respectively. This shows that Non-Gujjar/Bakarwal students are having higher rate of anxiety incomparision to their counterparts i.e. Gujjar/Bakarwal students.

Moreover, according to the details of the manual of the test non-Gujjar/Bakarwal student have feelings of anxiety, dread, guilt, inferiority, frustration and loneliness. They are easily upset, tense, excitable restless, irritable, emotionally immature and untables with low frustration tolerance.

On the other hand Gujjar/Bakarwals show absence of anxiety feeling and symptoms. They are emotionally mature, secure, calm and composed, self-confident, realistic stable and in a broad sense, psychologically healthy.

The Factor-I NSQ extends from tender minded at the upper end and tough minded at the lower end. The calculated value for the main effect 'B' i.e. sex came out to be 14.27 which is significant at .01 level of confidence. This shows that Boys and Girls differ significantly from each other on the dependent variable of NSQ i.e. Factor-I.

Further, the mean values for the Boys and Girls on factor-I came t to be 10.82 and 9.67 respectively in Table-1 D. From it, is concluded that Boys in comparison to Girls are tender minded, sensitive and fastidious. On the other hand Girls are tough minded, insensitive, non-sense, hard and irresponsible. It is surprising to note that Girls have been found tough minded. But certain previous researches have also shown the similar results.

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Besides, the f- value for interaction effect AxB (community & sex) came out to be 5.80 which is significant at .05 level of confidence. This shows that when 'A' and 'B' (Community and Sex were taken together, there existed joint effect on the dependent variable factor-I of Neuroticism (Tender mindedness V/s Tough mindedness).

(iii) Discussion based on Level of Aspiration

No significant differences were found between two levels of community, two of Sex and as well as on the interaction effect AxB (community and sex) when Level of Aspiration was taken as dependent variable.

(iv) Discussion Based on Academic Achievement

The calculated F- ratios for the main effect 'A' i.e. community came out to be 27.74 which is found to be highly significant at .01 level of confidence. Therefore, it is safely concluded that Gujjar/Bakarwals and Non-Gujjar/Bakarwals show significant differences on the dependent variable i.e. Academic Achievement.

Further the mean values for the main effect 'A' Gujjar/Bakarwal and non -Gujjar/ Bakarwals on Academic Achievement came out to be 41.36 and 45.45 respectively. This indicates that non-Gujjar/ Bakarwals are having higher mean values than their counterparts i.e. Gujjar/ Bakarwals on Academic scores.

The result seems to be very interesting and trust worthy, reasons being -Gujjar/ Bakarwal students are first generation learner and their home environment is not so encouraging for the academic pursuits. Their parents too, are not conscious and aware about their high or low Academic Achievement. They are also feeling deprived because of low socio-economic status (S.E.F) and backwardness. On the other hand their counterparts non-Gujjar/ Bakarwal students coming from high socio economic status and mostly from business class and service class. So in their homes they have an opportunity for academic atmosphere, by virtue of their parents awareness.

Our education has taught us something about everything, but little about ourselves. Had we been taught and trained to understand self, we could all be living today with serene minds and smiling faces instead of the gnawing anxiety and frowning foreheads which are everywhere evident.

From : "The Inner Reality" by
Dr. Paul Bruntou

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OPERANT CONDITIONING and FEED-BACK AS THE DETERMINANTS of BEHAVIOUR MODIFICATION

Dr. A.K. SAPRU

The science of conditioning in psychology and education dates back to 1903, when I.P. Pavlov demonstrated various paradigms associated with the conditioning of dogs in laboratory situations. Pavlov, who was basically working in the field of psychology and the functioning of glands, built his hypothesis against the background of neuropsychology and psycho-physiological determinants operating on behaviour. After Pavlov, his successors like Bekhterieve in Russia and Thorndike in America replicated the conditioning experiments under different situations. Around 1912, when the father of behaviourism, J.B. Watson, established the basis of his school, the impact of later associationists receded. Watson's experiments, on animals and human subjects, opened a new vista for the study and control of behaviour among animals and human subjects. These new innovations in the field of behavioural study exercised the attention of various experts who addressed themselves to the study and modification of behaviour. Among the pioneers, B.F.Skinner, an apostle of behavioural psychology, reoriented the whole set of behaviourism with new innovations and under different models which include operant and instrumental conditioning (Skinner 1953). Under the method of operant conditioning the emission of a desired behaviour is shaped through repeated trials till the target behaviour is achieved without any error (Honig 1966). The Skinnerian models are broadly based on enviornmental situations designed by the experimenter for achieving the goal-oriented behaviour of his subjects. Skinner demonstrated such changes of behaviour among pigeons, rats and children. In his words Skinner (1954) states, "An organism is just like a machine and can be controled by the operations which determine his behaviour." Any response according to Skinner which approximates towards the target behaviour needs immediate reinforcement so that the subject emits same behaviour with successive progressions towards the goal. Skinner identified such a paradigm with the concept of input and output in a machine. So much so, Skinner contented that as machines are controlled by programmed setting, humans in the same manner can be controlled for achieving the desired behaviour. This approach of Skinner bears a new logistics as regards the operant-conditioning vis-a-vis classical conditioning. According to Kimble and Hilgard (1961), the distinction between classical and instrumental conditioning is in terms of the consequences of the conditioned response. In classical conditioning, the sequence of events remains independent of subject's behaviour.

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tion learner and their home environment is not so encouraging for the academic pursuits. Their parents too, are not conscious and aware about their high or low Academic Achievement. They are also feeling deprived because of low socio-economic status (S.E.F) and backwardness. On the other hand their counterparts non-Gujjar/ Bakarwal students coming from high socio economic status and mostly from business class and service class. So in their homes they have an opportunity for academic atmosphere, by virtue of their parents awareness.

Whereas, in instrumental conditioning, by contrast, rewards and punishments are made to occur as a consequence of learner's response or failure to respond. Thus it is clear that in classical learning, it is the experimenter who operates for the behaviour of the subject whereas in instrumental conditioning, it is the subject who operates for his own behaviour. The Pavlovian dog brings saliva to its mouth with the sound of bell or by the appearance of the person with whom food association is conditioned. On the contrary, the pigeon and the rat in a Skinner's box operates, such that the reward or punishment is contingent on his behaviour.

Reviewing the adequacy, economy and usefulness of experiments designed by Skinner, educational and clinical psychologists adopted these models in their respective laboratories. The Skinners model have made very successful strides in the field of child psychology and in the treatment of mentally sick-Williams (1959) Hart, et.al (1964) and Wolf (1964). An overall review of Skinner's (1953) studies generated a new dimension known as behaviour modification. The behaviour of any organism including humans can be mechanised and brought under control into a desirable form. Again according to Skinner any abnormal behaviour is the out-come of reinforcements - positive or aversive. The same behaviour can be modified by operating a desirable and socially acceptable programme, based on conditioning and gradual approximation.

PURPOSE OF THE PRESENT STUDY:

Behaviour modification techniques, all over the world, have attained appreciable success in treating various types of problems among children in schools and the mentally sick patients in psychiatric institution. Among the prominent studies, in the areas mentioned above, are Oilman and Krasner (1965), Bijou (1961, 1963, 1968, 1971, Lovaas & Bucher 1974). In India research in behaviour modification has not attained the degree of importance as it should have, keeping in view the enormity of children suffering from adjustment problems, in the skill of teaching and learning. There are just a few studies in which attempt has been made to improve the behaviour of children and learning difficulties or problems of adjustment. These studies include Srivastava et. al (1971), Manju (1971) and Lalita (1982). May be that the lack of attention towards research in behaviour modification in our country is because of various control paradigms and proximal attention at constant intervals which the experimenter needs in controlling and shaping the behaviour of subjects under investigation. In one of the pioneering attempts Lalita (1982) undertook the modification of teaching learning behaviour

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of children with mild retardation problem. The author selected 50 school going children with various teaching and learning problems. For each subject modification schedules were developed and these operated upon with the co-operation of parents and teachers. By using the techniques of immediate feed-back and gradual approximation the investigator managed to help the subject in reaching the terminal behaviour. No doubt she had to span out the schedules of behaviour from two weeks to one month for each child.

While looking into the experimental and the technical snags involved in behaviour modification research the investigators in the present studies considered to involv pigeons as subjects for their students. No doubt the study is not of any novel type because such studies have already been conducted by Skinner and his followers, but still it was an attempt to experience the magnitude of problem while controlling animals over a period of time and shaping their behaviour in the desired pattern. The specific problem that was considered for investigation was framed under the title "Operant Conditioning & Feed-Back as the determinants of behaviour modification."

OBJECT OF THE STUDY:

The study is based on the two basic objectives which include:

1. That operant conditioning provides immediate feed-back and thus facilitates learning skills;
2. That gradual approximation towards the goal directed behaviour with immediate feed-back saves the learner from detours.

OPERATIONAL DEFINITION OF VARIABLES:

1. Operant conditioning in the present study has been defined as series of responses emitted by the subject which help him to arrive at target behaviour.
2. Feed-back is the immediate queue that helps the subject to follow goal directed behaviour. If the response of the subject is not goal directed the negative feed-back helps in inhibiting the behaviour.
3. Behaviour modification in the present study has been adopted after Bijou's concept which explains that any socially adaptive behaviour of scholastic performance can be improved by gradual approximation towards determiner or target behaviour. Hence, in the present study behaviour modification refers to helping the pigeons to peck at a specific spot so as to get pellets of food released from the electrically connected magazine.

METHODOLOGY & PROCEDURE:

In the proposed research it was resolved that the Skinnier model based on gradual approximation and shaping of the behaviour towards the terminal goal will be followed. Hence the model for the present study was designed in the following order:

T = F (R.B.)

Which approximates the target behaviour, where

(T) is the reinforcement;
(B) is the behaviour &
(R) is the reinforcement.

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With this model in view, attempts were made to devise and improvise an experimental box for the proposed study.

EXPERIMENTAL DESIGN

The design of the experiment followed was that of Reese (1962)- "Experiments in Operant Behaviour." A card-board box of 11/4' square shape was built up with an equal height for the experiment. One side of the box, wherefrom the pigeons were watched, was fitted-up with a full size glass and electrical operations were arranged from the rear. These operations were:

a) The star, on which the pigeon had to peck, was electrically connected with an automatic food dispenser facing the pigeon. The star on the card-board was placed at the height of five inches from the base so that the pigeon could face the star and peck conveniently. The food tray was placed against the cardboard wall at a height of three inches adjacent to the star.

b) Electric Circuit

The star was supported against a metallic piece connected with one end of wire leading to mains. When subject pecks on the star, metallic piece is pressed and it strikes with another metallic piece which is further connected with another wire and thereafter with an electromagnet. The second lead of mains is directly connected with second lead of electromagnet. With the packing of the subject on the star the circuit completes, the magnet gets charged and pulls the soft iron piece which serves as a lid to the grain storage box, resultantly allowing a sizeable quantity of grains to fall into the food tray. This automatic mechanism reinforces the subject as and when he pecks at the star. Thus the star serves as a switch for operating the electro-magnet and delivering the food to the subject.

PROCEDURE:

Six laboratory pigeons with an average age of new year were selected for the proposed investigation. The schedule of experiment was arranged in such a way that each pigeon could be observed in the experimental box for one hour's duration daily. The movements of each pigeon were recorded on data sheet developed for each subject. The identification of each pigeon was made with the help of a coloured thread placed round the neck of each pigeon. In the beginning the subjects exhibited a natural attitude of uneasiness

Cumulated Record of Pigeon Number - I, II, III & IV From Base Line to the Target Behaviour.

.Ad.	Lib weight- Pigeon I	250 gms. Pigeon II	240 gms. Pigeon III	Time for observation - one hour 240 gms.	260 gms. Pigeon IV
S.No.	Date	Responses (N.R.)	Responses (N.R.)	Responses (N.R.)	Response (N.R.)
1	12th Aug	0	0	0	0
2	13th Aug	0	0	0	0
3	14th Aug	0	0	0	0
4	15th Aug	0	0	0	0
5	16th Aug	0	0	0	0

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6	17th Aug	1	2	1	1
7	18th Aug	1	3	1	2
8	19th Aug	2	5	2	3
9	20th Aug	3	6	2	5
10	21th Aug	4	8	3	6
11	22th Aug	6	9	4	8
12	23th Aug	7	11	6	9
13	24th Aug	8	14	7	11
14	25th Aug	10	16	8	13
15	26th Aug	11	19	10	15
16	27th Aug	13	22	11	17
17	28th Aug	16	25	13	20
18	29th Aug	19	28	15	23
19	30th Aug	23	32	17	26
20	Ist Sept	27	36	20	30
21	2nd Sept	32	39	23	35
22	3rd Sept	37	45	27	41
23	4th Sept	43	49	32	49
24	5th Sept	50	54	48	60
25	6th Sept	56	60	48	60

In the beginning there was hardly any response from the subjects that would approximate towards the target behaviour. But after seventh trial the number of pecks towards the target increased from 15 to 38 varying among the subjects. The graph of the proportional increase of pecks, for each subject, are shown in the graphs against each score sheet.

The experiment was terminated after 15 days as each subject had acquired perfect mastery in pecking at the target behaviour. After each experimental duration, the subjects had free access to food and drink. Handling of subjects during the experiment was strictly followed according to Ree's directions.

DISCUSSION & INTERPRETATION OF RESULTS

The science of behaviour modification is a recent departure, as compared to the old stimulus and response theory in learning. Under the old paradigm the intervening variables between stimulus and response were not being taken into account while helping children or animals to learn a new design or a maze, in a laboratory situation. In this way it is clear that the elicited response was not the outcome of known stimuli but also of the intervening changes taking place in the thinking and the operation of an organism.

Skinner took a serious notice of such lapses which working with children and pigeons and as a result established a new paradigm based on the behavioural contingency. These vital changes in the learning theory brought a new change and a new hope in teaching and learning at all levels. In class room learning and for the laboratory animals Skinner suggested that the total behaviour to be acquired be broken into small meaningful chunks and after each successful attempt children or the animals in a laboratory condition be directed to the next chunk of behaviour till the total skill is acquired.

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In the present study the investigator tried to followed the Skinnerian model for helping pigeons to acquire mastery in monitoring the electrically connected food tray. As mentioned earlier, the experiment involved six pigeons of which two were dropped from the study and the remaining four acquired complete mastery by using the methods of immediate feed back and gradual approximation till the desired skill was acquired. The experimental model in this study was stictly based on reinforcing the behaviour which approximated towards the target behaviour. It needs mention that for each pigeon a base line was established, wherefrom the pigeon was conducted towards the terminal behaviour. Each successful response of a pigeon reinforced the next response towards the goal directed behaviour. And in this way the chain of small chunks of successful responsed converged in the total mastry of the subject (pigeon) in acquiring the skill. The cumulated data of pigeon no. 1 as shown in table reveals an interesting change in his entry behaviour and the target behaviour. Similar results are observed in the modification of behaviour of the other three pigeons. According to Skinner, as stated by Reese (1962), "The differential reinforcement (q.v) of successive approximations of some desired behaviour in order to increase the probability of occurence of a response that is seldom or never emitted." Stray attempts of the subjects were not rewarded and got extinct in the process of approximating the behaviour of each subject nearer to the goal. It needs mention that gradual approximation and immediate feed back brought a phenominal change among the subjects. Skinner (1953) and Bijou (1966) have conducted successful experiments in modifying the behaviour of problem children. Ferster and Demyer (1966) also conducted a child for modelling his behaviour, which was accomplished by providing immediate feedback (glass of milk) to the child. Although the investigators were not able to conduct similar studies on some children due to which pigeons had been considered, yet after some years on the successful completion of the present study the senior author managed a successful study on the scholastic improvement of children with mild mental retardation (Lidhoo & Lalita 1980). It is expected that such studies will usher in a new dimension in the purposeful and socially desirable changes in the behaviour of such children as are suffering from poor adjustment, poor scholastic achievement and the like.

"Be ye harmless as doves,but wise as serpents."

Jesus Christ

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A STUDY OF MULTI-DIMENSIONAL MOTIVATION IN RELATION TO VOCATIONAL MATURITY

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The present study was conducted to study multi-dimensional motivation in relation to vocational maturity. A.K. Srivastava defines the term vocational maturity "as mastering tasks appropriate to the developmental stages of the individual maturity in career matters." (Vocational maturity is also defined as an ability of the individual for making a decision for preparing and entering upon a particular job. If the individual succeeds in developing himself properly and prepares for a vocation which suits him is in harmony with his all round development. It is said that the individual is vocationally mature and becomes a good member of the society.

In speaking of the importance of vocations, Abramovitz has said, "Religion part, no aspect of human affairs has such pervasive and penetrating consequences as does the way a society makes its living and how large a living it makes". This is also true of the individual because his whole pattern of life is influenced by how much he earns and how he earns it.

Vocational maturity depends upon a number of factors: These factors are education, training, level of intelligence, special mental abilities, interests, aptitudes, health and physical development, nature, personality traits, economic status and other factors. A vocationally mature individual has complete understanding of himself, knowledge of the elements of various vocations, opportunities, advantages and disadvantage of various occupational fields, educational facilities available for job training.

To the educationists, the concept of motivation occupies a certain position in the process of learning. In its literal meaning, therefore, motivation is the process of arousing movement is an organism. The teacher is daily faced with variety of problems in his teaching-learning situation. This creates anxiety in the mind of the teacher to understand the underlying factors which explain maladjusted behaviour of the students. The child must be properly motivated with all dimensions so that he can choose vocations according to his own interest, and ability with a result that he can face any type of problem in life. Vocational maturity and motivation are two important factors which determine the personality of the individual.

It is true that work is the source of satisfaction of needs (roe, 1956). Buechler (1933) has credit for the presentation of the con-

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cept of vocational life stages. Later on Dysinger (1950). Ginglergetal (1951) and Miller and Form (1960) have found that some adolescent's achievement factors were related to vocational maturity index. There are a number of factors which affect the vocational maturity of the individual i.e internal factors and external factors. Internal factors are these which affect vocational maturity from within the individual e.g. mature, personality interests, aspirations etc. external factors include Socio-economic status, agencies of education etc.

Vocational maturity is the process of helping a person to develop and accept an integrated and adequate picture of himself and his role in the world of work, to test this concept against reality, and to convert it into a reality with satisfaction to himself and benefit to society and it is possible only when individual is properly motivated with all dimensions. Thus, the need for vocational maturity arises, primarily out of multi-dimension motivation. Secondly differences in occupation also emphasi the need for vocational maturity.

OBJECTIVES:

The following objectives were set up.
(1) To identify vocationally mature and immature boys and girls.

(2) To find out significant differences between vocational mature and immature students in relation to academic self concept, social self concept, physical self concept, emotional self concept, achievement motivation and locus of control.

(3) To find out sex differences in relation academic self concept, social self concep physical self concept, emotional self co cept, achievement motivations and locus control.

(4) To study the significant difference when vocational maturity and sex we taken together in relation to (academic se concept, social self concept, physical se concept, emotional self concept, achiev ment motivation and locus of control).

METHOD AND PROCEDURE:

(1) Sample; The subjects of the study i cluded 300 students studying in IX and classes of six high schools of the urban are of Jammu Tehsil at random.

(2) Tools used: The investigator used th following tools for the present study
1. Vocational Maturity Scale (Dr. A.K Srivastava).
2. Multidimensional Motivation Test.

VOCATIONAL MATURITY SCALE

Administrating the tool to the entire popul tion i.e. 300 students, the next step was use the scale for the responses on this te the scoring of vocational maturity scale w done according to the scoring key. There a two types of items in this scale, first tho items which correct answers are in 'NO One score is awarded to each correct r sponse. The raw scores of each book were the total score of the subject.

MULTI-DIMENSIONAL MOTIV TION SCALE:

As there were no right or wrong respons

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for the test, much care was exercised at the time of scoring. The test investigator acquainted herself fully with the method of scoring. There were six areas or sub scales in the test and each sub scale consisted of nine items. As such the total number of items included remain fifty four, which clearly indicated that the minimum possible score in the test was 1 and the maximum possible score was 45.

ADMINISTRATION OF THE TOOLS

All these tools were administrated one by one to the students selected at random. After the completion of Ist test, sometime for relaxation was given to students. Then second test was administered.

SCORING PROCEDURE:

The scoring of the responses of students on these tests was done with the help of respective scoring keys.

IDENTIFICATION OF VOCATIONALLY MATURE AND IMMATURE STUDENT

On the basis of vocational maturity scores the students were categorized into two groups mature and immature with the help of Q_1 Q_3 technique as shown in table.

SHOWING QUARTILE VALUES FOR BOYS AND GIRLS STUDENTS ON VOCATIONAL L MATURITY

Sex	Q3	Q1
Male	26.23	21.52
Female	25.75	21.07

STATISTICAL TECHNIQUE APPLIED:

In this study, the investigator decided to arrive at meaningful results by using the following statistical technique :-

1) Quartiles (Q3 and Q1) were calculated for demarcation of two categories of students i.e. vocationally mature and immature.

2) After this it was decided to apply analysis of variance for 2x2 factorial design.

SELECTION OF STATISTICAL TECHNIQUE

In the present study the investigator was concerned with the testing of vocational maturity and multi-dimensional motivational variables among high school students. For this purpose the investigator had to see the interaction between (Vocational Maturity and Sex.). With this aim in view the investigator selected the technique of analysis of variance, (2x2) factorial design for the analysis of data.

ANALYSIS OF VARIANCE

In the present study the investigator was concerned with analysis of variance of 2x2 factorial design with randomized groups. The investigator was concerned with the vocational maturity and multi-dimensional motivation scores of various groups. The influence of factors: Sex and Vocational Maturity was seen on multi-dimensional motivational variables among high school students. Vocational Maturity was varied into two groups A1 and A2.

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Similarly Sex was varied into two group (B1) Boys and (B2) Girls. The total number of different treatment is used with randomized group design with number of 10 observations for each treatment. Thus (10x4) i.e 40 students were the total number of 4 sets.

Multi-dimensional motivation test has 54 items including following 6 elements.

1) Academic self concept
2) Social self concept
3) Physical self concept
4) Emotional self concept
5) Locus of control
6) Achievement Motivation.

ANALYSIS OF DATA:

For the purpose of arriving at meaningful results the investigator applied two analysis of variance technique for studying the effect oof Vacational Maturity and sex on multidimensional motivation variables among high schools student. The results thus tabulated are given in tables 1,2,3,4,5 and 6.

Table - I (SUMMARY OF ANOVA (ACADEMIC SELF CONCEPT AS CRITERION)

Source of Variance	Sum of Squares	df	Mean Square	F-Ration	Level of Significance
Vocational Maturity	0.4	1	0.4	0.01	insignificant
Sex	3.6	1	3.6	0.14	insignificant
Interaction	4.9	1	4.9	0.19	insignificant
Within	891.6	36	24.76		

Table - 2 (SUMMARY OF ANOVA (SOCIAL SELF CONCEPT AS CRITERION)

Source of Variance	Sum of Squares	df	Mean Square	F-Ration	Level of Significance
Vocational Maturity	75.7	1	75.7	3.13	insignificant
Sex	0.1	1	0.1	0.01	insignificant
Interaction	1.9	1	1,9	0.07	insignificant
Within	868.1	36	24.11		

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Table - 3 SUMMARY OF ANOVA (PHYSICAL SELF CONCEPT AS CRITERION)

Source of Variance	Sum of Squares	df	Mean Square	F-Ration	Level of Significance
Vocational Maturity	6.4	1	6.4	0.33	insignificant
Sex	1.6	1	1.6	0.08	insignificant
Interaction	36.1	1	36.1	1.88	insignificant
Within	68.98	36	19.17		

Table - 4 SUMMARY OF ANOVA (EMOTIONAL SELF CONCEPT AS CRITERION)

Source of Variance	Sum of Squares	df	Mean Square	F-Ration	Level of Significance
Vocational Maturity	1.3	1	1.3	0.05	insignificant
Sex	75.5	1	75.7	3.08	insignificant
Interaction	13.1	1	13.1	0.53	insignificant
Within	883.7	36	24.55		

Table - 5 SUMMARY OF ANOVA (LOCUS OF CONTROL AS CRITERION)

Source of Variance	Sum of Squares	df	Mean Square	F-Ration	Level of Significance
Vocational Maturity	75.7	1	75.7	3.13	insignificant
Sex	0.1	1	0.1	0.01	insignificant
Interaction	1.9	1	1.9	0.07	insignificant
Within	868.1	36	24.11		

Table - 6 SUMMARY OF ANOVA (ACHIEVEMENT MOTIVATION AS CRITERION)

Source of Variance	Sum of Squares	df	Mean Square	F-Ration	Level of Significance
Vocational Maturity	0.2	1	0.2	0.01	insignificant
Sex	75.6	1	75.6	3.93	insignificant
Interaction	1.3	1	1.3	0.06	insignificant
Within	691.3	36	19.20		

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A) INITERPRETATIONS AND DISCUSSION BASED ON F-RATIO VALUES (WITH CRITERION AS ACADEMIC SELF CONCEPT)

Perusal of Table 1 reveals that F-ratio for the first independent variable of vocational Maturity is 0.01 which is insignificant for 1 and 36 df (4.11+7.40) with Academic Self as the dependent variable, there by showing no influence on the Academic Self of students. This means that mature and immature. Students do not exhibit significant differences in Academic Self among students studying in High Classes.

Table 1 further shows that the value of F-ratio for the second independent variable of sex is 0.14 which is not singnificant for 1 and 36 df. It means that there are no significant sex differences in Academic Self among students studying in high classes.

Table I shows that F-ratio for the interaction between vocational maturity and sex with Academic Self as dependent variable is 0.19 which is also insignificant. It indicates that the Academic Self and Sex are independent of each other with social self as dependent variable.

B) INITERPRETATIONS AND DISCUSSION BASED ON F-RATIO VALUES (WITH CRITERION AS SOCIAL-SELF CONCEPT)

Perusal of Table 2 reveals that F-ratio for The first independent variable of Vocational Maturity is 3.13 which is insignificant for 1 and 36 df (4.11+7.40) with social self as the dependent variable. thereby showing no influence on the social self of students. This means that mature and immature students do not exhibit significant differences in social self among students studying in high classes.

Table 2 further shows that the value of F-ratio for the second independent variable of sex is 0.01 which is not significant for 1 and 36 df. It means that there are no significant sex differences in social self among students studying in high classes .

Table-2 also Shows that F-ratio for the interaction between Vocational Maturity and Sex with social self as a dependent variable is 007 which self and sex are independent of each other with social self as the dependent variable.

C) INITERPRETATIONS AND DISCUSSION BASED ON F-RATIO VALUES (WITH CRITERION AS PHYSICAL SELF CONCEPT)

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Perusal of table-3 reveals that F-ratio for the first independent variable of vocational Maturity is 0.33 which is insignificant for 1 and 36 df (4.11 and 7.40) with physical self as the dependent variable. Thereby showing no influence on the physical self of students. This means that mature and immature students do not exhibit significant differences in physical self among students studying in high classes.

Table 3 further shows that the value of F-ratio for the second independent variable of sex is 0.08 which is not significant for 1 and 36 df. It means that there are no significant sex differences in physical self among students studying in high classes.

Table 3 also shows that F-ratio for the interaction between Vocational Maturity and Sex with physical self as a dependent variable is 1.88 which is also insignificant. It indicates that the physical self + sex are independent of each other with physical self as dependent variable.

D) INTERPRETATIONS AND DISCUSSIN BASED ON F-RATIO VALUES (WITH CRITERION AS EMOTIONAL SELF CONCEPT)

Perusal of Table-4 reveals that F-ratio for the first independent variable of Vocational Maturity is 0.05 which is insignificant for 1 and 36 df(4.11 and 7.40) with emotional self as the dependent variable. Thereby showing no influence on the emotional self of students. This means that mature and immature students do not exhibit significant differences in emotional self among students studying in high classes.

Table 4 further shows that F-ratio for the second independent variable of sex is 3.08 which is not significant for 1 and 36 df. It means that there are no significant sex differences in emotional self among students studying in high classes.

Tables 4 shows that F-ratio for the interaction between Vocational Maturity and Sex with emotional Self as dependent variable is 0.53 which is also insignificant. It indicates that the emotional self and sex are independent of each other with emotional self as dependent variable.

E) INTERPRETATIONS AND DISCUSSIONS BASED ON F-RATIO VALUES (WITH CRITERION AS LOCUS OF CONTROL)

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Perusal of table 5 reveals that F-ratio for the first independent variable of vocational maturity is 0.01 which is indignificant for 1 and 36 df (4.11 and 7.40) with locus of control as the dependent variable. Thereby showing no influence on the locus of control of students. This means that mature & immature students do not exhibit significant diffrences in locus of control among students studying in high classes.

Table 5 further shows that the value of F-ratio for the second independent variable of sex is 1.69 which is not significant for 1 and 36 df. It means that there are no significant sex differences in Locus of Control among students studying in high classes.

Table 5 also shows that F- ratio for the interaction between vocational maturity and sex with Locus of control as a dependent variable is 0.00 which is also insignificant. It indicates that Locus of control and sex are independent of each other with locus of control as the dependent variable.

F) INTTERPRETATIONS AND DISCUSSIONS BASED ON F-RATIO VALUES (WITH CRITERION AS ACHIEVEMENT MOTIVATION CONCEPT)

Perusal of table 6 reveals that F-ratiofor the first independent variable of Vocational Muturity is 0.01 which is insignificant for 1 and 36 df(4.11 and 7.40) with Achievement Motivation as the dependent variable. Thereby showing no influence on the Achievement Motivation of students. This means that mature and immature students do not exhibit significant differences in Achievement Motivation among students studying in high classes.

Table 6 further shows that the value of f-ratio for the second independent variable of sex is 3.93. It means that there are no significant sex differences in Achievement Motivation among students studying in high classes.

Table 6 also shows that F-ratio for the interaction between Vocational maturity and sex with achievement Motivation as a dependent variable is 0.06 which is also insignificant. It indicates that the achievement motivation and sex are independent of each other with achievement motivation as the dependent variable.

MAIN FINDINGS:

1.) F-ratio came insignificant for the main factor vocational maturity, when Academic Self concept, Physical Self control, Social Self concept, Emotional self concept, Locus of control and Achievement Motivation were dependent variables.

2.) F-ratio came insignificant for the another main factor. Sex when Academic self concept, Physical self concept, Social self concept, Emotional self concept, Locus of control and Achievement motivation were dependent variables.

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3.) F-ratio for the interactional effect of Vocational Maturity and sex became insignificant with six motivational variables.

SUGGESTIONS FOR FURTHER RESEARCH:

1) The same study can be done on large sample also.

2) Same study can be conducted in rural areas and other districts of the state also.

3) The present study is confined to the students of 9th and 10th class only. Similar study can be conducted on other classes also.

4) Similar study can be conducted on students of different age groups.

Foot prints in the saud

"Vishwadarpana Drsyamaananagare Thulyam Hi Antargatam...."
SHANKARA

"The world is like a city seen through a mirror."

Quoted From :

SANDEH NIVARNI OF
SATYA SAI BABA

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LALLA DED

Gandhi Memorial College Of Education Bantalab Jammu

Prof. C L. Kuchrov

In the long chain of 'mystical phenomena' that India has witnessed from ancient times enriching and illuminating our cultural heritage, Lalla Ded of Kashmir stands out as a prominent figure among a galaxy of shining stars. Fourteenth century, as a whole, has been a dark period in the history of Kashmir. During this period the valley was ruled by dissolate Kings or their profligate queens. The declining Hindu rule touched the bottom during this period. Added to this the country was shaken to its foundation, according to Jonraj 'by outside invasions. In this atmosphere the the Muslims seized political power quite easily and peacefully in Kashmir. The Muslim rulers propogated Islam even at the point of sword and succeeded in forcing the bulk of population to conform even if outwardly to the Muslim religion. Most of the Brahmans refused to apostalize, and many of them paid with their lives the penalty for their steadfastness. Many others were exiled and only a few feeble minded conformed. The kings, in order to break the upheaval amongst Hindus, turned attention towards their temples. Hassan the Kashmir historian says that almost all the temples in Srinagar including the one at Bijbehara was largely damaged. The authority fully believed that the danger to the infant state was only from the Hindus. That danger had to be eliminated by any method. Hence the persecution of the Hindus. In such a state of affairs the only alternative for a few feeble minded was to conform. A large number of social, religious and political disabilities were imposed on the Hindus. The kings thought that in this way honour would be rendered to God, peace would be given to the people and security to infant Muslim empire founded by Shahmir in 1339 A.D.

It was the good fortune of the Kashmiris that they had not to wait for long to see such a friend and philosopher rising from their midst. Lalla was born in 1335 A.D. during the period of Vdayandeva (1323-39 AD). She came from a middle class Brahman family of Pandrethan (Purana-adhishthana of Rajatarangini) five miles away from Srinagar. Her parents married her while quite young to a stupid Brahman boy of Pampore. Her husband and mother-in-law were not kind to her. She was ill-treated and illfed. She tolerated all odds patienly. This was the first school she had to attend in her long spiritual life.

Lalla performed several miracles and to find out the mystery her husband took her to an eminent scholar, expounder of the Shia cult and a master of Trika philosphy "Sudha Boya". There was a hot discussion and all of them wanted to find out (1) The best light, 2) the best religious place, (3) The best friend, and (4) The best happiness. The first to start was Lalla's husband. He said : Candras heu na Prakash Kanh Gangi heu na tirth Knah, Bhandavads heu na Bhando Kanh, Rani heu na Sukh Kanh. Then spoke the Shaivite Scholar Sidha Boya :

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achhin heu na prakash kanh, kwathiyan heu na tirth kanh chandas heu na bhando kanh, aris zuwas heu na sukh kanh. Last of all Lalla expressed her views :

"myus heu na prakash kanh, pyus hue na tirth kanh, dayas heu na bhando kanh, bayes hue na sukh kanh". This silenced both of them : the husband who was now aware of her virtues was put to shame and forever was convinced that he was unfit for being her spouse: The philospher realised that he had nothing to teach her. She left her home and roamed about in search of true knowledge. She mixed freely with many saints, Brahman scholars, Muslim saint and also her Guru sed mol Lalla crossed many stages of mystic elevation before real wisdom dawned upon her. She was vehemently opposed to rigidities of religion, caste or colour.

During the reign of Shahab-ud-Din (1354-1373) as hundreds of Syeds under the leadership of Mir Syed Ali Hamadan left their native place in Iran, as they were scared by the persecution of Timerlar took refuge in Kashmir. They were welcomed and accorded royal reception on arrival. Naturally they cherished the desire to see the Muslim rule firmly established here. From the very start they devoted themselves to the work of conversion. Both the Sultan and state was at their beck and call and guaranteed their success. Lalla wanted religious discussion with the Syeds. She was eager to meet the Shah Hamadam and hear the exposition of the principal tenets of Islam. She was not impressed and declined to take that course which some of the feeble and smaller minded took. She uttered:

"Shiv Chhu thali thali rozan.
Mo zan heund to mussalman
Trukai Chhuk pan panun parza n
So chhai Sahibas sati Zani Zan"

Her teaching and spiritual experiences might reach the mases, she propagated them in their own language. She thus laid the foundation of a rich Kashmir literature and folklore. Having realised that Absolute Truth, all religions were to her merely paths to the same goal. She preached non-violence, simple living and high thinking. Her mystical poetry, known in common parlance as the 'Lalla-Vakhs' bring solace to human mind even today as ever before. She said that a follower of Yoga could unite with the pure self by losing all consciousness of limited individuality and become 'absorbed in the supreme being as the limitless pure consciousness- consciousness of more existence in bliss.'

She was the spiritual pioneer of a long list of saints, who preached medieval mysticism, which later on embraced the whole of India. It must be remembered that Ramananda's teaching and that of those who came later to him could not have affected Lalla; because Ramananda flourished between 1400 and 1470, while Kabir sang his famous dohas between 1400 and 1518 and Guru Nanak between 1469 and 1538, Tulsidasa did not come on the scene till 1532 and 1623, Mira Bai flourished much later.

Her "Vakhs" are highly mystical and wisdom laden. Her prophetic saying with thought in quite rich are sung even today. Her "Vakhs" are composed 4 lines. The thought in each lines follows those of the rhythmatic

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(1) F-ration came insignificant for the initial factor vocational Maturity, when Academic self Concept, Physical Self Concept, Social Self concept, Emotional Self concept, Locus of control and Achievement Motivation were dependent variables.

manner and a mood. Her "Vakhs" are goes of messages, which have proved amply useful in strengthening and ennobling the sweet and composite culture of Kashmir.

Lalla did not create any order of disciples; she was content with having imported the message to the world through her country men. The task of founding a body of hermits espousing the cause of Religious Humanism was left to her immediate successor. Sheikh Noor-ud-Din, popularity known as Nunda Rishi; the patron saint of Kashmir born in 1377 at Kunmoh near Bijbehara. This, no doubt, appears to be a direct outcome of Lalla's influence. Nunda Rishi, was profoundly moved by the spiritual eminence of Lalla Ded to whom he, later on paid a rich tribute, describing her as "Sany Autar" (an incarnation of God for us, the Kashmiris.

"OUR G. M. COLLEGE IN LETTERS AND SPIRITS"

[Description By: Subhash & Umesh B.Ed. Class]

G = Golden key to greatness and glory to discipline.
A = Auorice is root of all evils.
N = Necessity is the mother of invention.
D = Do good, have good.
H = Hard work is the key to success.
I = If you want to fight-fight for justice.
M = Man is Architect of his own destiny.
E = Example is better than precept.
M = Most important duty-duty to your country.
O = One must have self control and be satisfied with his life.
R = Respect others and you will be respected.
I = If you want to win-win other's heart.
A = A man is known by the company he keeps.
L = Love makes life live.
C = Character should not be lost, come what may!
O = One day is better than many tomorrows.
L = Love of man is the Love of God.
L = Leads to Name and fame are: Hard-work & Honesty.
E = Excess of everything is bad.
G = Greatest happiness is contentment.
E = Enter to learn, Leave to Serve.

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POWER OF EYES

Gandhi Memorial College Of Education Bantalab Jammu

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Camp Raipur, Jammu.

There is no doubt that eyes lend charm to human personality. A clear look creates awe in one case and in another motivates a person to action and reaction. People generally consider eyes as passive organs engaged in receiving vibrations and energy waves from the outside phenomenal world and convey the sensations to the brain. But they are not only at the receiving end : They are equally powerful in carrying back the vibrations and thought waves to the world outside. They are highly useful instruments of influencing the course of events and response systems of other persons. Isn't it a fact that employers usually get influenced by the looks of the interviewee, and, they try to see the person through his eyes. Eyes receive vibrations and pass on vibrations from and to the mind. These must partake the total character of the mind. If mind receives vibration-stimulus from the outer world in an instant it equally at the instant speed. sends back the force of its thought or response force. It is an accepted fact that "There is a definite radiation from the human eye". An experiment that human eye possesses a magnetic gaze has been empirically established that human eye is capable of conveying the mental energy or thought-radiation to others, i.e., the outside objects and things. An experiment in this respect was conducted, and, the said experiment is recorded in Raoul Moutandou's work entitled, "Les Radiations Humaines".

The mechanical action of ocular radiations has been demonstrated by various experiments. Mr. Iounset caused the needle of a zoomagnetometer to oscillate without the intervention of any other agent save that of the "Will" transmitted without contact through the medium of what one might call the "magnetic gaze". "I tried", he said, to direct the swing of the needle in a certain direction, by lowering the hands and having only the eyes in front of the needle; I succeeded in making it oscillate in the desired direction". He concluded from this that it is possible for certain people, by action of the mind alone, to put into action a copper needle suspended in an earthenware receptacle which is maintained both closed and stationary. No doubt the same would apply to any other sufficiently mobile device. A kind of electroscope is also known by the aid of which it is possible to measure the energy enervating from the human gaze. The experimenter, by fixing his eyes on a sensitive ring (it shou ld be noted that the ring must be of genuine metal, either gold (preferably), silver, platinum, etc.) suspended on a silk thread, would be able to provoke an oscillation. Varying experiment....which

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permits one to conclude that a field of magnetic vibration is indeed a reality.

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We in India ascribe many times good and evil with the gaze of a person on something we eat, or wear or act and so on & so forth. Many of us are sensitive to feel the import of the invisible magnetic force working on us through the eyes of somebody. If everyone of us would act sensitively he would register how he is influenced by the glances of others or equally, how much he influences them.

Women, it is said, use it somewhat instinctively. Who does not know that Mark Antony fell to the charming glances of Cleopatra. On higher plane of existence we find genius, Yogis and Saints having enormous gaze power. It is said that highly evolved and trained minds can make a laudable use of magnetic gaze. As per, Hindu sacred scriptures it is held that gods and goddesses are "steady and flickerless in their glances". About Napoleon it is said that he used this type of gaze. He says, "I have seldom drawn my sword; I won my battles with my eyes, not with my weapons." Such examples of gaze power abound in History. However, for clearer understanding, it is worth-noting that the inner personality, the inner will force works through eyes, & not, the pair of eyes in isolation. "The power of glance, however, attains the undisputed demonstration and supreme apotheoses in the case of the hypnotist. Here we plainly behold the effectiveness and power of the eyes as a medium of superimposing the will and thought of one person upon another. Such demonstration, when once witnessed, is more convincing than a hundred arguments."

This power of the eyes can be turned within to discover one's own self. This is an art and has to be cultivated judiciously and productively for the uplift of one's self. In Madala Brahmana Upanishad it is said:

q :"When the spiritual vision is internal while the physical eyes are seeing externally without winking, this is the great science which is concealed in all the Tanters (Secret Books of Power). When this is known one no longer remains under the limitations of matter. Its practice gives salvation."

Though through hypnotism we can influence others yet it is equally true that we can make use of self-hypnotism also by fixing our gaze on one single-point and bring all our thought energy on that point and, thereby improve our personality and raise it to a higher level of being. Many great saints, philosophers have entered higher, realms of thought by the power of the transfixed gaze on some tangible point. Jacole Boehme, a Cobbler-mystic of Goerlitz town of Germany of 17th Century is quoted an example of this case.

The usefulness of gaze power is also mentioned in the melodious slokas in the holy Bhagvad Gita, where in the merciful Lord incarnate advises seekers of truth to adopt this course, if they wish to involve themselves in self-uplift and self-analysis. However, one should be very careful and disciplined to induce self-hypnotism lest one should encounter darker and harmful effects. The test of correct self-hypnotism is to see whether one gets into a higher & peaceful state of being or into a repulsive or ailing one or into an oblivion. The former, of course, is by all standards the correct posi-

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tion.

Masters advise us that "no violent efforts be made to bather down the recalcitrant intellect into submission..... " but one needs be steady in effort, pure in resolve and sensitize oneself to receiving and responding to subtle influences & gaze-radiations with a clear notice to raise one's own self as well as one's fellow-beings.

Teachers at various levels of teaching, especially in modern classroom situations where one to one relationship is non-existent can make a very fruitful use of gaze-power in harmonizing conflicting energies of the students in the class, &, bring them to a single point of activity and thought, provided he himself cares a little to devote some time and effort to cultivate this power in himself to a reasonable degree of success. But if he lacks the genuine knowledge of it, he can come across more a failure than a success; and by over-use of this technique (hypnotism) won't be able to develop congnitive powers of the learner. Reasonable use of it can be highly rewarding, but, to use it to silence the inquisitive mind of the learner, or, suppress his natural love of pranks as per his age-demands is to make its gross misuse, and, is likely to harm his cognitive abilities - that is why, hypnotism cannot be prescribed as a general panacea always. It need that the aim of education to be emphasized here is not to achieve a graveyard silence in a class or a school, but, a promotion of a peaceful atmosphere that will be conducive to all round growth of learners who find harmony of purpose and a congenial atmosphere to work in.

Suggested References :-

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2. The Quest of the Overself - By Dr. Paul Brunton.
3. A Search into Secret India - Ibid
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"Kansi Hund Jenaze nevan
Kensi Hund Maharaaze iwan
Kanh Sada nal divan :
Kansi aasan manzirat
Nazneen Yar Myane
ye Chhu mulaqat....

One is proceeding to his grave
And near ones are waling & crying !
A Groom, on the other, is well-received
By his brides-men
Who are merrily, rejoicing & dancing
O Dear,
What a tragic irony of life & death !

Dina Nath Nadeum (Poet)
Gulam Nabi Dholwal (Singer)
of kishtwar, Kashmir

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CHANAKY AND EDUCATION

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Pankaj Kaul
(Ex-Lect. Physics & Ex-Student)
Presently Lect. in Delhi

Chanakya is remembered till now not for his rise to the post of the Prime Minister of Chandar Gupta Maurya around 325 BC, but, for his lasting contribution to Indian Political thought. He has authored the most noted book "Arth Shastra" which is considered a parallel to "The Prince" written by Machievelli of Italy, who is viewed to be the father of modern Western political thought. Chanakya's views are not confined only to Political and economic issues but, being a Brahmana, his commitment to the cause of education and improvement in the quality of life of people is manifest as can the perusal of his writings reveal. His concern for the welfare of the common man was so immense that, being a Prime Minister, he, unlike his counter-parts whether of today or of past lived a simple life in a hutment regarding which when questioned he replied, "Where the Prime Minister lives in a hut, the people there live in luxurious apartments and, where the Prime Ministers live in palatial bungalows, there common folk live in hutments". His commitment to the upliftment of the masses in all spheres, from the temporal to spiritual, was in fact total. It is erroneous to think of this great son of ancient India as a mere Politician adept in the art of cunning diplomacy, statecraft & statesmanship. He was a thinker far ahead of his times having a conceptual idea of visualizing a strong and powerful united India which shall not be divided into small principalities and fragmented territories - a vision parallel that of Macheivelli who wished to see Italy as one unified whole. The first Nationalist of this order: A country cannot be politically united and strong unless the people have the blessings of education and the life of these people is qualitatively of a high degree. He did not advocate how to improve life materially here in the world only but he also laid solid tenets for realization of God or self thereby establishing a synthesis between the demands of the spirit and those of day to day life. Below are quote selected his sayings in Sanskrit, which have been transliterated into English by the writer :

पुष्पे गन्धं तिले तैलं काष्ठे वह्निः पयोषतम्।
इक्षौ गुडं तथा देहे पशयात्मानं विवेकतः ।।

As smell is existent in flowers, oil in seeds, fire in wood, ghee in milk, and sweetness in sugar cane so exists God in human body. Realize it (in your body itself). In this Sloka Chanakya is expressing a profound philosophic and spiritual doctrine which is enunciated not only in the Upanishads, the Bhagvadgita, the Vedas but which every religion of the world lays emphasis upon, though robing the same view in different words, for example, the Vedas declare "tat Twam asi"; Christianity says, "the kingdom of God lies within you; Buddhism exhorts "Thou art Buddha".

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A further analysis may reveal that, in order to get ghee from milk we need to churn it; similarly to get sugar from the cane we have to crush it to have the sweet juice; and to get fire from the wood we need to kindle it; so, if we really want to see God in us right in our bodies we have to "churn" our mind, our thoughts and actions through the hardwork of "Enquiry" and "Faith". We have to look within us and realize ourselves. The highest goal of life cannot be anything else than the "self-realization". So Chanakya's scheme of education is well directed to this highest goal of life. There is no need of being a wandering ascetic or run away from the struggle and strife of life. One must look within-not a very difficult thing to do. Only we must possess simply the WILL to do so and the benefits can be immense.

Similarly on character formation he laid a great stress by saying :

यथा धेनु सहस्रेषु वत्सो गच्छति मातरम् ।
तथा यच्चं कृंत कर्म कर्तारमनुगच्छति ।।

just as amidst thousand cows a calf runs and goes only to its mother-cow, in the same way actions and their results follow the person who performs the actions (whatever).

A man cannot escape the consequences of his actions whatever ingenuity & skill he may employ. Do good, get good : Do bad, get bad. It corresponds to the English proverb "As you sow, so shall you reap". A man's character is nothing but a series of his physical actions or mental actions (thoughts). One is linked with the other. You become What you think. To be great it is not the wish to become great that matters, but, it is the magnificence of thought and action that makes a man great. Think low you become low; think high you become high. The man who thinks of ditches gets stuck up in ditches but, he who looks to heavens above crosses them. If the mind is engrossed in evil thoughts it is the cause of its bondage and salvation lies in turning your mind away from such evil thoughts. Chanakya makes it clear in the following verse :-

बन्धनाय विषमासंगः मुक्त्यै निर्विषयं मनः ।
मन एव मनुष्याणां कारणं बन्धमोक्ष्योः ।।

Bondage lies in engrossing the mind in what is low & evil, and freeing it from it is the way to its salvation. (Our) mind is itself the cause of "salvation" or "bondage".

Sometimes we ask a question, "can we achieve the goal ?" Many of us feel diffident about the realization of our cherished goals of life. But, that is what Chanakya will not admit. He says,

यद् दूर यद् दुराराध्यं यच्च दूरे व्यवस्थितम् ।
तत्सर्व तपसा साध्यं तपो हि दुरतिक्रमम् ।।

They should think that the goal is far off and seemingly unattainable and is situated at a distant place is attainable by tapasya, since, tapasya is the strongest of all means to achieve a desired thing. Here tapasya stands for labour-a labour which is goal-oriented, well planned and concentrated. These are the hall-marks of tapasya. Nothing is beyond reach provided we put a planned, well directed and concentrated effort to get it.

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Half hearted efforts result in failures and frustrations and, pious wishes remain dreams only. To realize the dream of your life, you must put in the required effort.

[To Be Continued]

"MATHEMATICAL PROBLEM"

Which number, when divided by 20 leaves a remainder 19, when divided by 19 leaves a remainder 18, when divided by remainder 18 leaves a remainder 17, when divided by 17 leaves a remainder 16, when divided by 16 leaves a remainder 15, when divided by 15 leaves a remainder 14, when divided by 14 leaves a remainder 13, when divided by 13 leaves a remainder 12, when divided by 12 leaves a remainder 11, when divided by 11 leaves a remainder 10, when divided by 10 leaves a remainder 9, when divided by 9 leaves a remainder 8, when divided by 8 leaves a remainder 7, when divided by 7 leaves a remainder 6, when divided by 6 leaves a remainder 5, when divided by 5 leaves a remainder 4, when divided by 4 leaves a remainder 3, when divided by 3 leaves a remainder 2, when divided by 2 leaves a remainder one?

MALKEET SINGH RANA
B.Ed., R.No.127

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AT THE NAALA MAAR

RADHE NATH MASRAT

1. The evening of a long day in June;
Maar bank, breezy air and dusky sky;
Sun has bidden adieu just now;
Night is preparing to disentangle her ravenous locks:
A star has appeared behind the hill,
As some lady holds an evening lamp at the window.

2. A gondola is sliding forward in the Maar in beauteous splendor:
Many Khojas are sitting in it with a graceful hubble-bubble;
The musicians are holding a charming concert;
They are tuning to evening melodies an amorous lyric of Mir:
The inebriating cups are over-flowing with fragrance.

3. A marriage party is progressing forward with torches on this side;
Children are shouting, "A fire! A fire!" on that side,
some one is directing the preparations of a sumptuous marriage feast.

4. On this bank evening prayers are sung in a mandir;
Some are standing supplicating with folded hands;
Some are prostrating after offering floral tributes;
Some are offering tearful oblations to Lord Shiva;
Some are blowing conches and others chiming bells.

5. On that side there are devout shouts of "Allah O Akbar":
People are flocking out to pay obeisance in mosques;
They are offering prayers and supplications
To God who is equally merciful to all.

6. Birds are singing in melodious groves;
Their joyous warble soothes every ear;
Moon is stalking forward and silence prevailing every where;
It is late in the evening and all noises have died away;
The humdrum routine of life has come to an end.

7. On this side of the Maar is standing a sagging hut;
Inside the window is standing a woman status-like;
She is alternately sinking and floating on the ocean of thought;
She is recollecting her sorrows and disappointments;
Is there a graveyard of hopes behind the window?

[Translated from Kashmiri by Prof. K. L. Moza]

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THE INSULT *

AKHTAR MOHIND DIN

Māāke Shah died :

The sagging hovel was annexed with their land by the B'ota Rajas along with Reshi Baba's shirine and Ali Pilla was thrown on the street like a wretched cur. If Rahim Dedi, moved somewhat to pity, had not taken Ali Pilla to her home, the latter would have died on the roadside.

But after only a few days Reshi Baba`s vituperation was expressed in a fire which reduced to cinders all the belongings of the B`ota Rajas. It is some previous act of charity which helped them to save their lives. Horrified, they atoned for their greed by constructing a new wall leaving Reshi Baba`s shrine completely outside it.

Reshi Baba`s Shrine was the play spot for children. Here Ali Pilla too was usually seen playing with others. At nightfall when children went to their respective homes, Ali Pilla would enter some house obeying the dictates of his fancy. After enjoying a meal there, he would come out to sleep in the mosque. Since Ali Pilla belonged to nobody in particular, he belonged to everybody. For enjoying a meal of left-overs and salt tea cups without milk, he had to loiter from door to door. Whenever any household had one or two morsels in excess. Ali Pilla was called for. Even Posh`e Kuji`s mother Gunawati would call him and throwing a compact mass of cooked rice on his extended pheran declare, "Eat it. Who does look after mother-less children? I cannot be indifferent towards the miserable plight of other".

But nobody ever fed Ali Pilla gratis. For some he would get pitcher-fulls of water; for others he would pound a measure of paddy; he chopped wood for some people and performed numerous odd errands for others. After the performance of these odd chores, Ali Pilla was entertained to a meal of left-overs. Even a woman like Gunawati was reminded of her Dharam after Ali Pilla performed numerous odd jobs for her. She would then throw a compact mass of cooked rice from a height on his extended pheran with the remark "Eat it : I cannot be apathetic towards the stings of conscience."

Ali Pilla grew up to manhood.

"Ali, you should think of getting married now." This was spoken by Rehman Wani's affectionate wife as Ali was eating cooked rice after just finishing pitcher-fulls supply of water to the household. Rehman Wani's wife was sitting in front of him.

"Would that I had a mother or a sister to

1.Pheran:- A Kashmiri Dress.

*** Translated from kashmiri by prof. K.L.Moza.**

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search a bride for me!" replied Ali Pilla munching a morsel of cooked rice. "Who is there in the world to negotiate marriage for me?"

This statement pierced Rehman Wani's wife like an arrow. "Why don't you lay by all that you earn?" said Rehman Wani's wife. "Who does pay me for the odd chores I perform? What do you pay me for bringing pitcher-fulls of water into the house?" Ali Pilla's this statement shocked Rehman Wani's wife into the realization of a stark fact.

"The poor fellow is exploited by every body", she reflected. "I have a meagre sum in my pocket. I accumulated it by performing strenuous labour here and there" declared Ali Pilla and with this statement he put his left hand into the right pocket. He pulled out a dirty rag enfolding some money and handed it over to Rehman Wani's wife. "Please keep this money in trust with you. Whenever I chance upon earning some money in future too, please accumulate that for me." Speaking this Ali began to eat cooked rice.

Rehman Wani's wife counted forty rupees and thereafter she put them into her pocket with a deep sigh. After this incident Ali Pilla spent his evenings in close company of Rehman Wani's wife. He stayed with her till Rehman Wani returned home after closing his shop.

Rehman Wani's wife allowed Ali Pilla deep intimacy solely because she was moved to pity.

*****

Poshe Kuj was now tired and disgusted. All the efforts of Poshe Kuj and her husband to produce a child had proved pathetically infructuous. The in-laws of Poshe Kuj had tried all sorts of patent and occult prescriptions and were now disappointed. Infuriated at her father. Poshe Kuj had now returned to the family tree. "You should compromise your chastity to beget offspring. Otherwise your birth will go perfectly futile." This suggestion was given to Poshe Kuj by Rehman Wani's wife.

Poshe Kuji looked at the shrine of Reshi Baba. At the same time she remembered Ali Pilla. In the evening Poshe Kuji came to Rehman Wani's house and so did Ali Pilla. After this day Rehman Wani's wife desisted from being intimate with Ali Pilla.

With the blessings of Reshi Baba, Poshe Kuj begot her first baby after nine months. Every one was jubilant: Poshe Kuji's parents and also the in-laws.

Thereafter Poshe Kuji begot a baby every year. Everybody maintained that the babies were a fructification of the blessings of Reshi Baba. These babies had not come into the sinful world of their own accord. They had been invited by Reshi Baba and should, therefore, be esteemed.

Now they were too sufficient in number. Seven is seven. If they acted in concert, they could shake the world to its foundations. The number was too sufficient now. Poshe Kuji's father-in-law and mother-in-law came to Reshi Baba's shrine alongwith Poshe Kuj and the holy children. They made obeisance and lavishly distributed alms. After thi incident Poshe Kuj never returned to her family tree. She was never responsible for

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bringing any holy child into the world.
Ali Pilla had now grown quite old.

****

Rehman Wani's wife was leading a blessed existence in every way. God had showered upon her all kind of bounties. She was blessed with a large number of sons, daughters and grandchildren.

Rehman Wani had now performed also a pilgrimage to Mecca. Rehman Wani's wife was bounteously generous. It was rumored that her good luck was responsible for making Rehman wani rich. He had risen high up from a scratch. It was an acknowledged fact that no provocation ever so great had ever excited her to violent passion. She had never indulged into invectives against any person. She was just and merciful. She was ever eager to go out of her way to satisfy any desirous person.

TO MY DEAR FRIEND

ARUN KANOONGO
B.Ed. 174.D

O' Suitor of mine where you are.
You and I both are far;
Now I am in sorrowful mood.
Come and try to give me smooth!

O'Love of mine excuse my wrongs.
I am to be pardened as the heart longs;
Your's separation give me heavy pain.
Remembrance of thine is the unbreakable name!

O'my sweet heart I recall the everyday.
Where you filled out and kept meet way;
Your sweet nature is life of mine.
Your love for me is a lovely time!

Come and wash this unpleasant plight.
Give me life. by your charming sight;
O'my sweet heart, appear only once.
Thread this friendship only once!

The more I see you.
The more I like you;
The more I love you.
The more I know you.

The cliffs may fall.
The river may dry;
Every one can forget you.
But never can I !

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LIBRARY BUILDING

K.Rawal
Chief Librarian,
G.M. College.

Besides books, readers & staff - the trinity of Librarianship the most important part of organisation of a library system is the building, other reading material, staff and readers could convenetly be made. Some of the existing buildings of academic libraries are so poorly designed and with such a myopic perception of the library need in the immediate future that what they are already providing is deemed unavoidable.

Library buildings differ in their conception and design as per their respective responsibilities, resources, functions, and clientele. The growth of higher education in the world today has led to a remarkable development of academic libraries. The book collections, staff, and students are increasing day by day in academic institutions especially of higher education. The idea and the knowledge of planning a new library building has come to stay as one of the important responsibilities of modern librarianship so that the library managers may not face the problem of accommodation so very quickly as has been the experience in the past. A poorly planned building can seriously handicap students and staff; a good one can very efficiently contribute towards the intellectual growth of the institution as a whole. The library building of higher education in India, constructed during 1970's, include best available examples of library architecture. These are the most functional, flexible in design with aesthetic appeal in furniture and equipment with good lighting arrangement and some are also partially air-conditioned buildings.

Library buildings are a warehouse for books, a workship for the readers and business home for staff. Each function must be served, else readers and business home for staff. Each function must be served, else the structure will fail. A library building is, therefore, a clear, specific and direct expression of the function of a library.

The successful library building is one which clearly and directly expresses and provides for the functions that are performed within it. Any library building should be able to meet generally the following functions.

a) Effective technical oprations of the library;
b) Efficient and rapid production of information and material on demand;
c) Provision of individual and collective studies for the users doing intensive research work;
d) Provision of quiet, comfortable and attractive spaces for study;
e) Provision of facilities for developing reading habit;
f) Provision to facilitate the contact of the users with the contents of the library;

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f) Provision to facilitate the contact of the users with the contents of the library;

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g) Storage and preservation of reading materials and accessibility of the reading materials to users without loss of time.

The norms for planning a library building need reconsideration in the light of the experience gained and the recent literature is now available on the subject.

The UNESCO recommends that the library should be planned to meet the requirements for next 20 years. Since it is bad in public finance to building now what is to be used in a distant future, it is worth while to restrict the projection to 10 years only. For Indian libraries a projection of 10 years has suggested by the code may be adopted against what has been suggested by the UNESCO or others.

The storage of reading materials poses serious problems of housing them at safe, yet conveniently accessible place in the physical set-up of the library. The importance of stacks lies in the fact that they serve as The nerve centre of all the activities within the library. As such, their location and organizations in a library building deserve careful attention. No formulas for calculating space requirement for book stacks is completely satisfactory. Henderson propose the formula which provides 100 size, books per standard single stack section 3 feet wide and 7.50 ft. high. It also says that this section would occupy 10 sq. ft. of floor space. The ISI: 155-1960 or the code says that each unit book rack 2 meter long may be assumed to have 700 to 750 volumes and one sq. meter of stack room area may be assumed to house 150 volumes. This works out tc about 15 volumes per sq. ft. and it is also endorsed by Metcalf. Authorities in India have recommended stacks space for academic libraries as :

under-graduate library	10 books per sq. ft.
Post-graduate library	15 books per sq. ft.

The reason for recommending 10 books per sq. ft. for the under- graduate library is that the stacks in the under-graduate areas would be more widely spaced and the storage capacities per sq. ft. would thus be reduced.

According to Prof. Kaul an estimated space requirement of stacks should take into consideration the following :-

a) the nature of material to be shelved;

b) the initial size of the collection including the documents from the other constituent libraries;

c) the probable annual rate of growth of the collection for at least 20 years;

The collection of library generally grows more rapidly than anticipated. In order to decide how much space will be needed for books in the book stacks of the new library.

The U.G.C. norms for staff space for person are endorsed and these are give as under :

Librarian	325 sq.ft.
Dy.-librarian	324 sq. ft.
Asstt. librarian	160 sq. ft.
Senior libarary asstt.	100 sq. ft.
Junior library asstt.	54 sq. ft.
Other staff	500 sq. ft.

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The space for public catalogue should be calculated on the basis of number of title, average no. of entries for each title. According to the available estimates 1000 cards would take one sq. ft.

There are no specific norms for circulation department. The loan counter is the focal point of library from which reader may be easily directed to the stacks, the reference section, the periodical section, reading-room, etc. Therefore, its location and size should be decided before the building plans are finalized. Sufficient space must be provided for this important activity close to the main entrance. Space must be provided behind or adjacent to counter for the staff and work area. Due provision should be made for the apparatus and record of correction section for keeping returned books, for quick and efficient discharging of functions etc. Ideally the circulation counter should be located near the entrance of the library.

Reference department/section is considered to be the most active and important section. In several cases separate area has been assigned for rendering reference service, while in a few cases it forms part of either periodical section, the circulation section or text-book section. It is generally desired that the reference collection be kept near the public catalogues, the circulation counter and the acquisition section so that readers and the staff may have these complementary services close at hand.

Like technical department/section, the acquisition department/section, requires constant use of the public catalogue, reference-book and bibliographies. Therefore, it should be [illegible]re. It should also be not far away from the main gate entrance of the Library otherwise problems may be created for incoming booksellers with consignment of books. Since acquisition work requires selection, ordering, receipt of books and their transfer to various department/ section, there should be adequate space for these activities as well as a number of shelves for keeping books and various tools required for acquisition work.

Since cataloguing and classification operation require constant use of public catalogues and reference tool, the cataloguing and classification sections should find place near them.

A library requires moderately quiet atmosphere because it is a place where serious work goes on. Specially the reading areas and their surroundings should be fairly quiet places. Therefore, noise in the library should be controlled as for as possible. There are two types of noises coming in the library : a) from outside source and b) from inside sources.

Outside noise cannot be controlled normally by the library staff. This point should be considered while selecting the site for the building. The outer noise will disturb readers more if library is situated near a main road, play-ground or music room than if surrounding is quieter. Sound proof walls, windows and ceilings can reduce the amount of noise coming into library but are rather expensive to have. There are new materials available in the market which have excellent insulating qualities. These materi-

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als have effective barriers against heat, noise, moisture. If such insulating materials are used on the ceiling on the walls, not only will noise coming into the library be reeded but also heat and moisture.

Inside noise is produced by talking, moving portable items of furniture and by walking steps. The floors of the reading areas and surroundings should be covered with rubber or jute mattings. Readers should be taught not to talk loudly in the library. The overall acoustics of the whole library building should be such that when the soul is produced it should not be magnified by echoing and reechoing. However, some noise is inevitable. For instance, at reference desk and issue counter, there has to be some talking if work has to be done. But apart from the inevitable noise should be controlled as much as is.

Air-conditioning is a series of independent energy process so connected that the overall effect is to transfer thermal energy from one place to another. Air conditioning is something more than keeping library hot or cool. In strict sense it means the simultaneous control of eight factors namely-temperature, humidity, air motion, air distribution, dust, bacteria, odors and toxic gases as well as ionization, most of which effect in greater or less degree a human health and comfort.

The main activity in the library is reading and reading requires proper lighting. If the lighting is poor it will make reading a burden because it will strain the eyes of the readers. On the other hand, if lighting is good and based on scientific principles, reading can be made a pleasure. This can happen only if both the quantity and quality of light are considered at the time of installation. Natural light is the cheapest source of light and if properly controlled the best suited for reading. The main source of natural light is the windows and they have certain serious defects. Generally in every library the windows are formed by iron and wire mesh so that the natural light and air comes but nobody can transfer any books from the window. One of the now trends in library building is to provide few and barely minimum windows making them dependent on artificial light. Prof. Kaul is of the views that in window less structures, books, floor covering and furniture suffer damage, through dust, doubts and disturbing noises get reduced. Damage from rains and moisture is avoided. The problem of glare does not arise. All shelving becomes uniform because of the absence of window. The imbalance in interior temperature is not created and cost in installation, maintenance and relative increase in heating and cooling are eliminated. Besides, windowless areas cause less distraction to readers and staff in their study and operation.

There are many possible sources of artificial lighting, such as fluorescent lamps and the incadescent lamps. The florescent lamps can provide good overall illumination with greater flexibility and make it possible to shift furniture and book stacks around without relocating lighting system.

Gelfand says that good lighting is of such importance that it should be considered early in the planning programme and expert advice should be sought for the design of lighting system. He makes the following

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suggestions :

a) Lighting should be uniformly distributed.

b) Sharp brightness, contrasts should be avoided in the treatment of walls, ceiling, floor, table top etc.

c) Day-light cannot be relied upon as an exclusive source of light nor should it use influence of the design of the artificial lighting system.

d) stacks should be lighted to provide adequate light for the lowest as well as the highest book shelves.

Dr. Ranganathan suggests that the use of a single modular unit in library architecture should be put to the maximum possible use by allowing freedom for forming rooms and passages at any point at any time, with size made by any desired number of modules.

{Mathematics and its Magics}

Definition :-

'Mathematics" is nothing but a chalk and duster on the black board. It is a cricket team having eleven players specialized in a particular field.

M=Mind=Essential far mathematics
A= Accuracy= Captain of the team
T= Talent= Help to prove theorm
H= Hardwork= Necessary to achieve success.
E= Enthusiasm= Tested while studying.
M= Memory= Banker of endless formula
A= Act= To group this slippery feelings.
T= Tact= Success when knowledge fails.
I= Interest= To tolerate long frustrating hours.
C= Clearness= To plunge through image fearlessly.
S= Smile= To solve knotty and complicated problem.

Magics of Mathematics :-

Mathematics entertains us with its own riddles, games and puzzles. These are observed through following examples:

Multiply 142857 by any of numbers 2,3,4,5 or 6. In every case the product will involve the same numbers 1,4,2,8,5 and 7

Magic Squares .

We can also have magic squares through which one can desire pleasure by getting an equal sum every time after adding horizontally, vertically or diagonally. This can be long through the following magic squares as ->

4	9	2
3	5	7
8	1	6

17	24	1	8	15
23	5	7	14	16
4	6	13	20	22
10	12	19	21	3
11	18	25	2	9

(iv) 12345679X9=111,111,111
12345679X18 = 2222,22,222
12345679X27= 333,333,333

Collected by -> Subhash + Umesh
(H.P.)Class-B.Ed
R.N.-97, 119
G.M.C. Raipur

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World Health Organization And School Health Education

Prof. R.K. Kaul

WHO, without mincing words, puts the rights of children in their proper perspective. There was a time when people were not clear whether children possessed any fundamental rights. It was Rousseau who addressed himself to this question in his own unique way. Producing children may be a right of parents, but, to produce them whithout providing for them adequate neessities and amenities of life is to use the least offensive word, unpardonable act. The most fundamental undeniable rights of every child are, the right to life and 'education for health' as the WHO puts it. I think this Right accrues to the child from the time of zygote formation. 'Health is inextricably linked to educational achievement, quality of life, and economic productivity. By acquiring health-related knowledge, bliefs, attitudes, values, skills, and practices, children can be empowered to pursue a healthy life and to work as agents of change for the improved health of their families and communities.

Stressing the need for educating children for health, Hiroshic Nakajima, Director-General, WHO writes, "Educating children at school on health should be given the highest priority, not for their health per se, but also from the perspective of education, since if they are to learn they need to be in good health."

Similarly Dr. U Ko Ko, Regional director, WHO, SEAR explains the importance of School Health Education which should aim at providing "necessary equipment and facilities to help students apply this knowledge in practice".

That a sizable percentage of children in our country are exposed to a variety of ailments, smoking, drug-abuse, which are otherwise preventable is a common knowledge. Don't we know that a few lakh young children become bland because they do not get vit 'A' when they are within womps or in the laps of their mothers? Again, don't we know that many young children are put in odd jobs for earning when they should have been in a Kinddergarten School? Don't we feel ashamed when we observe young children being exploited, &, there is no adequate mechanism as well as the will to stop child-labour & child-exploitation?

That WHO has been holding seminars, workshops and conferences and producing literature on the subject is quite laudable and has had salutary effect on the educational policies of member-states, including the South-East Asian countries where the problem seems acute. Among the policy frame, principles, objectives, etc. as spelt out by WHO in its Recommendations and Guideelines for the said child-health-education programme it has suggested that 'Teacher Training Institutions' have a critical role to play in preparing teachers to implement comprehensive school health education and to contribute to the development of enriching and

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healthful environments. They also can provide technical support to schools and promote or carry out research and evaluation of school health programmes.

ROLE OF TR. TRAINING INSTITUTION

Thus, to strengthen or improve teacher training, the follwoing should be undertaken :

review and upgrade teacher training at the pre-service, in-service and continuing education levels with a view to preparing teachers to implement comrehensive school health education,

teacher training programmes should ensure that student, teachers, educators, receive field experience; use innovative training and methods that are practical, interactive, stimulating and that can be replicated in the classroom; and ensure that all student teachers have a basic health education training,

carefully designed and implementel routine workshops and seminars and short courses to support comprehensive school health education,

developing mechanisms for continueing education and supportive supervision to maintain and enhance the quality of teaching.

How far have the member countries fallen in line with the Alma Ata Declaration for Health. For all by the year 2000 & the Education For All Charter needs a thorough examination & calls for taking urgent steps so that School Health Education goals are achieved and mute innocent children's fundamental rights are no more ignored and trampled upon.

[to be contd.]

OBITUARY !

It was most unfortunate that one of our dear students of B.Ed Deptt., viz. Ved Prakash Jaggi S/o Sh. Bhagirath Jaggi of Kangra Dist. of Himachal Pradesh got electrocuted in his private rented quarter on 11th Sept., '95. The Management, the College staff and the students pray for peace to the departed soul, and, fortitude to his parents to bear this irraparable tragic loss of life.

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PHILOSOPHY, RELIGION AND THEORY OF RELATIVITY

Gandhi Memorial College Of Education Bantalab Jammu

AMIT BHAN
Ex-Student

The relationship of materialist philosophy and natural science is an inner necesary condition of their development. From the time of their rise philosophy and natural science have been inseparable links in the chain of understanding the objective world. Science developed under the influence of philosophical knowledge. Philosophical science in turn could not develop 'a priori, without connection with reality.

At each stage of the development of knowledge the forms of this interaction have altered. The fullness and depth of the connection reflect the degree of philosophical analysis of the problems of natural science.

The theory of relativity is one of the most fundamental theories of nature that still, at present time, calls for further philosophical substantiation. Its mathematical and physical aspects do not give rise to any substantial disagreemants among researchers. It has a leading position by right among the achivevements of the advaced physical thought of the twentieth century. As regards its philosophical significance, however, especially as regards Einstein's outlook, the polemic in the world literature has not died down; and is characterised by the most contradictory and mutually exclusive appraisals.

Many philosophers have tried their utmost to interpret the theory of relativity in the spirit of their philosophical systems, interpreting relativistic views of the world, and Einstein's views of the path of development, of knowledge, from the essennce of their own on the world. As Bertrand Russel justly remarked "there has been a tendency, not uncommon in the case of a new scientific theory, for every philosopher to interpret the work of Einstein in accordance with his own metaphysical system, and to suggest that the outcome is a great accession of strength to the view which the philosopher in question previously held.'' Many philosophers including Bertand Russel, have in fact used the idea of the theory of relativity for their own ends. Russel for example tried to substantiate the adequacy of logical positivism and the metodology of relativistic physics. Samuel Alexander, one of the first spokesman of Western philosophy, tried to find something in common between it and his own philosophical conception, Following Einsteins's theory Alexander stressed that time and space and not matter, were basis of the universe and the substace form which material things were constructed. "All things, no matter what their qualities" he wrote "are bits of Space-Time". The elements of space time thus seemed to him to be ideal substances and not physical ones.

Philosophers apart, the content

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of the theory of relativity was widely interpreted in an idealist spirit in its initial period by eminent scientists. The most authoritative of them were Sir Arthur Eddington and Sir James Jeans. The former's analysis of the theory led him to the conclusion that space and time 'are not things inherent in the external world'. According to him physical quantities were above all the results of measurements and calculations. The laws of theory of relativity were essentially only the result of Einstein's mental inventions and in general did not refelect objective processes of nature. Reality is only obtained when all conceivable points of view have been combined. Roughly the same ideas were also expressed by a Jeans. In his view, the theory of relativity led to the notion that "matter as ordinarily understood, the matter of solid objects and hard particles, has no existence in reality and only appears to exist through our observing non material things in a confused way-through the bias of our human spectacles". The theory of relativity according to him, reflected a certain general picture of matter ''which must be more mental in character''

Among other writers on this theme, there is a group which holds to a riligious mystical interpretation of physical science they include the American Physicist H.P. Stapp, who states that ''the physical world...is a structure of tendencies in the world of mind''. Mind in his view,is nothing other than an aggreate of 'creative acts' each of which'is a grasping or prehension of all that has been created by prior acts in a novel but unified way' The creative activity within mind is 'physics' One more American writer Mechael Talbot, a physicist by training tries to prove that physics has more and more merged , as it developed, with mysticism, which had been quite fully reflected in ancient philosphy. He came to the conclusion on the grounds that ''not only do our fundamental assumptions inhibit us in our understanding of physics and metaphysics but language itself becomes a hindrance. Both physics and metaphysics have reached a point where language no longer imparts any information'' Talbot also sees a link between ancient mystics and the modern theory of field physics . In his view the lines of force of the curved space-time gravitational field have something in common with the religious doctrine fo the hairs of Siva. In the same way he sees a link between the writing of sakti and the theory of modern physics about black holes, between Nada and Bindu and the notion of physics about waves and corpuscles. I short, in his view 'the new phyiscs is offering us a scientific basis for religion... It is a religion based on the psychology of the human consciousness - indeed , on the psychology of the entire universe as a conscious force acting upon itself''

The study of modern phyiscs has shown that scientific thinking does not necessarily have to be reductionist and mechanistic, that holistic and ecological views are also scientifically sound.

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The Jammu and Kashmir Societies Ragistration

Act 1998 (1941 A.D)
Act No : VI OF 1998

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THE JAMMU AND KASHMIR SOCIETIES REGISTRATION ACT, 1998 (1941 A.D.) ACT NO. VI OF 1998

(Received the assent of his highness of the Maharaja Bahadur on 10th May, 1941/28th Baisakh, 1998. and published in government Gazette dated 2nd Sawan, 1998)

An act to provide for the Registration of Literary, Scientific and Charitable Societies.

Preamble :

Whereas it is expedient that a provision should be made for improving of literature, science or the fine arts, or for the diffusion of useful knowledge, the diffusion of political education, or for charitable purposes. It is hereby enacted as follows :-

1. (i) This act may be called the Jammu and Kashmir Societies Registration Act, 1998.

Short title and extend

2. (ii) It shall extend to the whole of the State.

Societies formed by memorandum of association and registration

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2. Any five or more persons associated for any literary, scientific or charitable purpose, or for any such purpose as it described in section 18 of this Act, may be subscribing their names to a memorandum of association and filing the same with the Registrar of Joint Stock Companies, form themselves into a society under this act.

Memorandum of Association

3. The memorandum of association contain the following things, that is to say, the name of the society; the objects of the society the names, addresses and occupations of members of the governing body of the society.

A copy of the rules of the society certified to be correct copy by not less than three of the members of the governing body shall be filed with the memorandum of association.

Registration

4. (i) Upon such memorandum and certified copy being filed the registrar shall certify under his hand that the society is registered under this Act .

Fees

(ii) there shall be paid to the Registrar for every such registration a fee of fifty rupees or such smaller fee as the government may from time to time direct: and all fees so paid shall be accounted for to the Government.

Annual list of managing body to be held

5. Once in every year, on or before the fourteenth day succeeding the day on which according to rules of the society the annual general meeting of the society is held, or, if the month of Katik, a list shall be filed with the Registrar of the Joint Stock Companies, of the names addresses and occupations of the members of the governing body society.

Property of Society how rested

6. The property, Movable and immovable belonging to a society registered under this Act, if not vested in trustees shall be deemed to be vised for the time being in the governing body of such society and in all proceedings, civil and criminal may be described as the property of the governing body of such society by their proper title

Suits by and against society

6-A. Every society registered under this Act may sue or be sued in the name of the president chairman or principal secretary or trustees, as shall be determined by the rules of the society and in default of such determination, in the name of such persons as shall be appointed by the governing body for the occasion.

Provided that it shall be competent for any person having a claim or demand against the society, to sue the president chairmen, or principal secretary or the trustees thereof, if on application to the governing body some other officer or person be not nominated to the defendant.

Suits not be abate

6-B. No suit or proceeding in any Civil Court shall abate or discontinue by reason

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of the person by or against whom such suit or proceedings shall have been brought or continued dying or ceasing to fill the character in the name whereof he shall have sued or been sued, but the same suit of proceedings shall be continued in the name of or against the successor of such person.

Enforcement of judgement against society.

6-C. If a judgement shall be recovered against the person or officer named on behalf of the society, such judgement shall not be put in force against the property, movable or immovable, or against the body of such person or officer, but against the property of the society.

The application for execution shall set fourth the judgement, the fact of the party against whom it shall have been recovered having sued or having been sued, as the case may be, on behalf of the society only and shall require to have the judgement enforced against the property of the society.

Recovery of penalty accruing under bye-law

7. Whenever, by any bye-law duly made in accordance with the rules of the society, or if the rules do not provide for the making of the bye-laws, by any bye-law made at a general meeting of the members of the society convened for the purpose (for the making of which the concurrent votes of three fifths of the members present at such meeting shall be necessary), any pecuniary penalty is imposed for the breach of any rule or bye-law of the society, such penalty, when accrued, may be recovered in any court having jurisdiction where the defendant shall reside or the society shall be situate as the governing body thereof shall deem expedient.

Members liable to be sued as strangers

Any member who may be in arrear of subscription which according to the rules of the society he is bound to pay or who shall posses himself or detail and property of the society in as manner for a time contrary to such rules or shall injure or destroy any property of and may be sued for such arrears or for the damage accruing from such detention injury or destruction of property in the manner hereinbefore provided

Recovery by successful defendant of costs adjudged :

But if the defendant shall be successful in any suit of other proceeding brought against him at the instance of the society and shall be adjudged to recover his costs he may elect to proceed to recover the same from the officer in whose name the suit shall be brought, or from the society and in the latter case shall have process against the property of the said society of the manner above described.

Member guilty of offences punishable as strangers

9. Any member of the society who steals or embezzles any money or other property, or willfully and maliciously destroys or injures any property of such society or forges any deed, bond, security for money, receipt or other instrument whereby the funds of the society may be exposed to loss, shall be subject to the same prosecutions and if convicted, shall be liable to be

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punished in like manner as any person not member would be subject and liable to in respect of the like offence.

Societies enabled to alter extant or abridge their purposes

10. Whenever it appears to the governing body of any society registered under this Act, which has been established for any particular purpose or purposes, that it is advisable to alter extend or abridge such purpose to or for other purposes within the meaning of this Act or to amalgamate such society, either wholly or partially, with any other society, such governing body may submit the proposition to the members of the society in a written or printed report, and may convene a special meeting for the consideration thereof according to the rules of the society;

but not such proposition shall be carried into effect unless such report shall have been delivered or sent by post to every member of the society ten days previous to the special meeting convened by the governing body for the consideration thereof;

nor unless such proposition shall have been agreed to by the votes of three fifths of the members delivered in person or by proxy, and confirmed by the votes of three-fifths of the members present at a second special meeting convened by the governing body at an interval of one month after the former meeting.

Provision for dissolution of societies and adjustment of their affairs

11. Any number not less than three fifths of the members of any society may determine that it shall be dissolved, and there upon it shall be dissolved forthwith or at the time then agreed upon, and all necessary steps shall be taken for the disposal and settlement of the property of the society, its claims and liabilities, according to the rules of the said society applicable thereto, if any, and if not, then as the governing body shall find expedient provided that in the event of any dispute arising among the said governing body or the members of the society, the adjustment of its affairs shall be referred to the principal court of original civil jurisdiction of the district in which the chief building of the society is situate; and the Court shall make such order in the matter as it shall deem requisite :

Assent required

Provided that no society shall be dissolved unless three fifths of the members shall have expressed a wish for such dissolution by their votes delivered in person or by proxy at a general meeting convened for the purpose:

Government consent

Provide also that whenever the Government is member of, or a contributor to, or otherwise having a pecuniary interest in any society registered under this Act such society shall not be dissolved without the consent of the Government

Upon a dissolution, no member to receiver profit

12. If upon the dissolution of any society registered under this Act there remains after the satisfaction of all it debts and liabilities, any property whatsoever, the same shall not be paid to or distributed among the members of the said society or

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any of them, but shall be given to some other society, to be determined by the votes of not less than three fifths of the members present personally or by proxy at the time of the dissolution or in default thereof, by such Court is aforesaid:

Clause not apply to joint stock companies

Provided however that this clause shall not apply to any society which shall have been founded or established by the contributions of shareholders in the nature of a joint stock company.

Provided further that it shall be lawful for the members of any society dissolved under this Act to determine by majority of votes of the members present personally or by property whatsoever remaining after the satisfaction of all its debts and liabilities shall be given to the government to be utilized for any of the purposes referred to in section 2.

Member defined

13. For the purpose of this Act a member of a society shall be a person who, having been admitted therein according to the rules thereof, shall half paid a subscription or shall have resign the roll or list of members thereof, and shall have to resign in accordance with such rules; but in all proceedings under this Act no person shall be entitled to vote or to be counted as a member whose subscription at the time shall have been in airier for the period exceeding three months.

Governing body defined

14. The governing body of the society shall be the governors, council, directors, committee trustees or other body to whom by the rules of the society the management of its affairs is entrusted.

Registration of Societies formed before Act.

15. Any company or society established for a literary, scientific or charitable purpose, and established and constituted previously to the passing of this Act, may at any time hereafter be registered as a society under this Act, subject to the provision that no such company or society shall be registered under this Act unless an assent to its being so registered has been given by three-fifths of the members present personally or by proxy at a general meeting convened for that purpose by the governing body.

In the case of company or society already registered under the Jammu and Kashmir Companies Act, 1977 the directors shall be deemed to be such governing body.

In the case of the society not so registered, if no such body shall have been constituted on the establishment of the society, shall be competent for the members thereof, upon due notice, to create for itself a governing body to act for the society thenceforth.

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Such societies to file memorandum etc.: with Registrar of Joint Stock Companies.

16. For the purpose of getting any such society as is mentioned in the last proceeding section registered under this Act, it memorandum showing the name of the society the objects of the society and the names, addresses and occupation of the members f the gogerming body, togehter with a copy of the rules of the society certified as progied in section 2 and a copy of the report of the proceeding of he general meeting at which the registration was resolved on.

Inspection of documents

17. Any person may inspect alleofuments filed with the Refisterar under this Adt on payment of a fee of eight annas per hour of such inspectionsubject to the miximum of one rupee for each inspection : or and any person may requir e a copy or extart of aby document or aby part of aby docment to be certifed by the registrar, on payment of four annas for every hurdred words of such copu or extracr.; and such certified copu shall be prima facie evidence of the matters therein contained all legal proceeding whatever.

To what societies act applies

18. The following societies may be registered under this Act :- Charitable societies, societies establisheds fo the promotion of science, literature, or the fine arts, for instruction the diffusion of useful knowlidge, the diffusion of political education, the foundation or maintenance of libraries or reading rooms for general or open to the public museums and galleries of painting and other works of art collectins of natural hostory, mechanical and philosophical inventions, insturments of designs.

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शिक्षा का दायित्व : व्यक्तित्व का सर्वागीण विकास

डा० राज
आर-१०५, वाणी विहार
नई दिल्ली ११००५६

जीवन एक समस्या है। इस समस्या को सुलझाने का सर्वश्रेष्ठ उपाय शिक्षा है। विश्व में अनेक मनुष्यों ने शिक्षा को श्रेष्ठ बनाने के अनेक उपाय किए हैं। शिक्षा के क्षेत्र में सराहनीय विकास भी हुआ । आदि–मानव शिक्षा के माध्यम से कृषि–कार्य करने में दक्ष हुआ। उसने अपने जीवन का स्तर ऊँचा उठाने का प्रयास किया। वह भोजन, वस्त्र एवं आवास की सुविधा जुटाने में सफल हुआ, उसने चिकित्सा प्रदान करने का कौशल प्राप्त किया और शिक्षण संस्थान भी बनाए। इन प्रयासों के सुपरिणाम स्वरुप प्राकृतिक जीवन, आर्दश, सांस्कृतिक जीवन में परिवर्तित हो गया।

मानव जीवन की वास्तविकता यह है कि मानव के पास बुद्धि–तत्व और हृदय तत्व दोनो ही सुविकसित और सुसम्पन्न होते हैं। वह बुद्धि–तत्व द्वारा अपने व्यक्तित्व का आदर्श विकास करता है। स्वस्थ शरीर, बौद्धिक क्षमता, सामाजिक सद्भावना, धैर्य एंव कर्तव्यनिष्ठा उसकी वैयक्तिक विशेषताएं होती है। हृदय–तत्व द्वारा वह अपने कौशल का उपयोग अपने परिवार, अपने समाज, अपने राष्ट्र एवं विश्व के लिए करता है।

शिक्षित व्यक्ति अपनी समस्त मनोवैज्ञानिक आवश्यकताओं पर विजय प्राप्त करके अपने आचरण में आदर्श जीवन मूल्यों का परिचय देता है।
आधुनिक शिक्षा ने वैज्ञानिक प्रगति को वेगवती बना दिया है। तथाकथित शिक्षित व्यक्ति अपने अधिकार तथा उपलब्धियों के प्रति सजग हो गया परन्तु अपने कर्तव्य एवं उत्तरदायित्व के प्रति उदासीन। शैक्षिक उपलब्धियाँ व्यवसाय प्राप्त करने के साधन मात्र बन गए। कार्यानुभव कौशल के अभाव में आत्मनिर्भरता प्राप्त करने का स्वप्न भी साकार नहीं हो पा रहा है। आधुनिक भारतीय शिक्षा की यह विड़म्बना ही कही जाएगी कि लगभग पॉच करौड़ शिक्षित युवक–युवतियाँ कार्य करने के अवसर प्राप्त करने के लिए लालायित हैं।

वर्तमान शिक्षा ने एक सराहनीय कार्य अवश्य किया है कि तथाकथित शिक्षित लोग जनसंख्या वृद्धि के सबंध मे निश्चय ही सजग है। वास्तविकता यह है कि प्रथमतः वे वैवाहिक जीवन शीघ्र आरंभ नहीं करते हैं एवं संतानो की उत्पत्ति की सीमा–रेखा में भी उसकी पूर्ण आस्था होती है ।

शिक्षा को सार्थकता प्रदान करने के लिए व्यापक स्तर पर कार्यानुभव शिक्षण प्रारंभ करना होगा। भारत का प्रत्येक नागरिक यदि २१ वर्ष की आयु में राष्ट्रीय उत्पादन में संवर्द्धन करने की क्षमता विकसित न कर पाए तब सच्चे प्रजातंत्र की संकल्पना भी दिवास्वप्न हो जाएगी। आज शिक्षा को सार्थक करने के लिए हमें यह प्रण करना होगा कि हमें अपने बालक–बलिकाओं में श्रम की प्रतिष्ठा, उचित कार्य–मूल्य स्वभाव एवं कौशलों का विकास कर सकें।– दैनिक आवश्कताओं की पूर्ति के लिए उनमे आत्मनिर्भरता एवं अत्मविश्वास का विकास कर सकें । पारस्परिक सहयोग, सहकारिता, सहानुभूति सहिष्णुता आदि शांतिपूर्ण जीवनयापन हेतु अपेक्षित सामाजिक मूल्यो एवं कार्यकलापो से विकास कर सके। – ऐसे उत्पादक व्यवसायों एवं कार्यकलापो से छात्र–छात्राओं को परिचित कराएं जो समाज में व्याप्त है तथा शारीरिक श्रम के प्रति सम्मान की भावना विकसित कर सके। विभिन्न कार्यकलापो को सम्पन्न करने के लिए अपेक्षित सिद्धान्तो एवं प्रविधियों को समझने में उनकी सहायता कर सकें। उत्पादन कार्य के लिए अपेक्षित सम्मान से छात्र–छात्राओ को परिचित कर सकें। विद्यायार्थियों को उत्पादकता के प्रति जागरुक बना सके तथा उत्पादन क्षमताओ के प्रति जागृति उत्पन्न करके उनके समाधान की क्षमता को विकसित कर सकें। – रचनात्मक अभिव्यक्ति तथा समस्या समाधान की योग्यता को विकसित कर सके ताकि छात्र–छात्रांए समाज के लिए वरदान सिद्ध हो सके।

शिक्षा जगत के चुम्बकीय क्षेत्र में शिक्षक एक शक्तिशाली चुम्बक होता है। उसके व्यक्तित्व की समग्र विशेषताओं का बालक–बालिकाओं पर प्रत्यक्ष प्रभाव पडता है। शिक्षकों का शरीरिक मानसिक सामाजिक सास्कृतिक एवं भावनात्मक विकास जितना उत्कृष्ट होगा अध्धयन की प्रति उनके व्यक्त्वि में जितनी उत्कृष्ट अभिलाषा होगी, कर्तव्य के प्रति जितनी निष्ठा होगी वे उतने ही कर्मठ एवं ज्ञान अध्यापक सिद्ध हो सकेंगे।

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शिक्षा को सार्थकता प्रदान करने के लिए वस्तुतः समस्त राष्ट्र के सभी शिक्षक –शिक्षिकाओं को शिक्षण में आने से पूर्व यह धारणा बना लेनी चाहिए कि शिक्षण प्रकिया में अधिक महत्वपूर्ण है, शिक्षण नहीं। विद्यार्थी तभी ज्ञान ग्रहण कर पाता है जब उसे ज्ञान प्राप्त करने की प्रेरणा दी जाए।

आधुनिक शिक्षा को सच्ची सार्थकता प्रदान करने के लिए समुदाय को भी अच्छे निर्णय लेने चाहिए।

अपने विषय में निष्णात बनकर विद्यार्थियों की क्षमताओं को ध्यान में रखकर शिक्षण प्रकिया को अनवरत रखना होगा।

अध्यापकों के कर्तव्य के प्रति अतिशय निष्ठा, धैर्य एंव सदाशयता आदि सभी क्षमताएं होनी चाहिए। शिक्षक को अपने ज्ञान, व्यक्तित्व, अध्यापन कोशल तथा चरित्र बल के प्रभाव से सम्मान प्राप्त करने की क्षमता का विकास करना चाहिए।

एक आदर्श शिक्षक सच्चा मित्र, पथ–प्रदर्शक तथा दार्शनिक होना चाहिए। शिक्षक सर्वश्रेष्ठ प्ररेणा स्रोत होता है। वह विद्यार्थियों को अभिप्रेरित करना अथवा पुनित कर्तव्य समझे तथा उनमें अध्ययन के प्रति रुचि विकसित कर सकें। शिक्षक को जीवन कोशल में निपुण होना चाहिए। यदि अध्यापक जीवन को उल्लास सहित ग्रहण कर लेता है तब वह छात्रों में भी सच्ची जीवन शक्ति का संचार करने में समर्थ सिद्ध होता है। अध्यापक वर्ग को प्रगतिशील विचारों का अग्रदूत होना चाहिए। शिक्षक वर्ग को लोकतांत्रिक सिद्धातों में आस्था रखनी चाहिए एंव विद्यार्थियों से व्यवहार करते समय उनका प्रभावी प्रयोग करना चाहिए।

जिस शिक्षा व्यवस्था में विद्यालय कियाकल्याप बाल केन्द्रित एंव बालकों की क्षमताओं के अनुकूल हो बालक–बालिकाओं का आदर्श विकास होता है। आधुनिक भारत में शिक्षा का राष्ट्रीय उत्पादन में संवर्द्धन का लक्ष्य होना चाहिए। यह सर्वविदित सत्य है कि राष्ट्रीय आर्थिक स्थिति शोचनीय है। प्रगति तभी संभव है जब कृषि–प्रधान राष्ट्र में अधिकॉश शिक्षण संस्थानो में कृषि उत्पादन तथा कृषि जगत के समस्त उत्पादों के व्यवहारिक उपयोग की शिक्षा दी जानी चाहिए। स्वतंत्रता प्रगति के ४६ वर्ष पश्चात भी समूचे राष्ट्र में प्रति व्यक्ति रु. ३१०० ऋण हो तथा जनसख्या आदर्श जनसख्या से कई गुणा अधिक हो वहाँ प्रगति की सकंल्पना असंभव है।

भारत सरकार ने कृषि को उद्योग तो घोषित कर दिया परन्तु कार्यान्वयन में धरातल मानवीय संसाधन का नितान्त अभाव है। आज बेरोज़गारो की संख्या अत्यधिक है परन्तु किसी भी क्षेत्र में सिद्धहस्थ एवं कुशल कार्यकर्ताओं का नितान्त अभाव है। ऐसा विनम्र विश्वास है कि कार्यरत मानव–संसधान में ऐसे अधिसंख्या लोग है जिनके व्यक्तित्व में प्रतिभा प्रदर्शन करने की क्षमता का नितान्त अभाव है। आज शिक्षा को सार्थकता प्रदान करने के लिए राष्ट्र सचालनकर्ताओं को न्यायप्रिय बनाने की चेष्टा करनी चाहिए।

शिक्षा जिन युवक युवतियों मे सच्ची सामर्थ्य विकसित करती है वे राष्ट्रीय विकास की चिन्ता न करके अपने भौतिक ऐश्वर्य के लिए अपने राष्ट्र को त्याग विदेश चले जाते है।

शिक्षा की सार्थकता पर किसी राष्ट्र मे जब प्रश्न चिन्ह लगता है तब राष्ट्र के कर्णधार शिक्षा आयोग गठित करके शिक्षा को समाजपयोगी बनाने का प्रयास करते हैं। स्वतंत्र भारत मे भी ऐसे अनेक प्रयास किए गए। राष्ट्रीय शिक्षा नीति– १९८६ भी एक ऐसा ही प्रयास थी। सैद्धान्तिक पक्ष अत्यधिक प्रबल हो गया परन्तु कार्यन्वयन अभी शोचनीय स्थिति में है। शरीरिक विकास मानसिक विकास का आधार बनता है। अधिकांश विद्यालय ऐसे है जहाँ क्रीडा –स्थल नही है। मानसिक विकास के लिए सम्पूर्ण व्यवस्था नहीं है। ग्रामीण परिवेश में विद्यालय नही हैं जहाँ अच्छे विद्यालय परिसर हैं वहाँ श्रेष्ठ कार्य होता है तथा कुछ प्रतिशत विद्यार्थी अपनी मेधा का समुचित विकास करने मे समर्थ सिद्ध होते हैं बालक–बालिकाओं के व्यक्तित्व का सर्वागीण विकास हो। उनमे अपने आचरण में कार्य कारण संबध स्थापित करने की क्षमता हो। कर्तव्य के प्रति निष्ठा हो सहयोग एवं समायोजन में आस्था हो तब शिक्षा सार्थक हो सकेगी। वैज्ञानिक दृष्टिकोण हो तथा प्रत्येक शिक्षित व्यक्ति राष्ट्रीय कल्याण के लिए अग्रसर हो।

शिक्षा प्रकाश का ऐसा स्रोत है जिससे जीवन के प्रत्येक क्षेत्र में पथ–प्रदर्शन संभव है। भारतीय दर्शन मे शिक्षा को तृतीय नेत्र की संज्ञा दी है। शिक्षा वह शक्ति है जिससे मानव को शारीरिक, मानसिक, चरित्रिक तथा सामाजिक शाक्तियों का संतुलित विकास किया जा सकता है। शिक्षा के असीमित कार्य है। शिक्षित व्यक्ति जीवन–पथ पर अपने अनुभव द्वारा जीवन को समृद्ध बनाता है,

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आत्मनिर्भर बनाता है, उत्तम नागरिक बनाता है, नैतिक गुणों का विकास करता है तथा संस्कृति एंव सभ्यता का संरक्षण करता है।

धर्म निरपेक्षता, भावात्मक एकता तथा सामाजिक परिवर्तन मात्र शिक्षा द्वारा ही संभव है। शिक्षा के कार्य के संबंध में प्रसिद्ध शिक्षाविद डा० राधाकृष्णन की यह धारणा थी कि 'भारत को स्वतंत्र, संयुक्त तथा प्रजातांत्रिक रहना है तो शिक्षा को चाहिए कि वह लोगो को एकता के लिए न कि प्रादेशिकता के लिए, प्रजातंत्र के लिए न कि तानाशाही के लिए प्रशिक्षित करे। आइए यह विचार किया जाए कि सामाजिक उद्देश्य की पूर्ति के लिए शिक्षा कैसे परिवर्तित होती है तथा शिक्षा द्वारा सामाजिक परिवर्तन किस प्रकार घटित होते है ? आधुनिकता ने शिक्षा को एक आर्थिक प्रक्रिया बना दिया है। आज अनेक शिक्षण संस्थाए आर्थिक कार्यो पर कार्यरत है। जैसे सामाजिक परिवर्तन से शिक्षा प्रभावित होती है वैसे ही शिक्षा भी सामाजिक परिवर्तन लाने की सामर्थ्य रखती है । समाजिक प्रगति शिक्षा द्वारा ही संभव है। मानव–सभ्यता के विकास में शिक्षा का महत्वपूर्ण योगदान रहा है । भारत में आधुनिक शिक्षा ने उद्योगिक क्षेत्र में जो प्रगति की है उसका समाज पर व्यापक प्रभाव पडा है। शिक्षा ने अनेक सामाजिक कुरीतियों को उन्मूलित कर दिया है। सती प्रथा, बाल विवाह, विधवाओं का विवाह न होना, तलाक न होना, छुआछुत आदि सामाजिक बुराइयाँ, शिक्षा द्वारा ही विलुप्त हुई है। आज सभी प्रगतिशील देशों में शिक्षा समाज को नियंत्रित कर रही है। मनुष्य का आचार व्यवहार शिक्षा द्वारा मर्यादित होता रहता है। शिक्षा की विभिन्न सस्थाएँ विद्यालय, पुस्तकालय, वाचनालय, क्रीडांगन, छात्रवास, एन.सी.सी, युवक.सघं, रेडकास, संग्रालय आदि भिन्न–२ प्रकार से समाज को प्रभावित करती है। विधयालय एक छोटा–सा समाज है। उस समाज के सदस्य केवल छात्र और अध्यापक तो हैं ही अभिभावक भी हैं । अध्यापक स्वास्थ्य तथा रोगो से बचने के उपाय बता कर उनको नीरोग एवं स्वस्थ रहने के लिए प्रेरित कर सकते हैं। अंधविश्वास, रुढिग्रस्तता, संकीर्णता, आदि को दूर करके अधिक सामाजिक बना सकते हैं। प्रत्येक प्रगतिशील देश में शिक्षक समाज का नेतृत्व करता है। विद्यालय सच्चे अर्थो में समाजोत्थान के केन्द्र हैं क्योंकि शिक्षा व्यक्ति को आत्मनिर्भर बनाती है साथ ही ऐसे व्यक्तित्व का भी विकास करती है जो समाज एवं राष्ट्र कल्याण के लिए भी कार्य कर सकें। शिक्षित व्यक्ति में ऐसी क्षमताएँ विकसित होती हैं, जिनके द्वारा वह अपनी पर्यावरण पर नियंत्रण करने में समर्थ होता है। मुक्त चिंतन का पर्याय वस्तुतः वस्तुपरक दृष्टिकोण है। मनोविज्ञान के अनुसार मानव जीवन की विकट समस्या यह है कि सामान्य व्यक्ति व्यक्तिपरक दृष्टिकोण से ग्रसित होता है। प्रतिभावान एवं सुशिक्षित व्यक्ति जीवन और जगत के प्रति आलोचनात्मक दृष्टिकोण रखता है। उसके प्रत्येक आचरण में कार्य–कारण सम्बन्ध रहता है। आज विश्व की अधिकाश समस्याओं का कारण यह है कि व्यक्ति के कर्म में स्वस्थ चिंतन का अभाव रहता है। मनौविज्ञानिक,आवश्यकताओं से ग्रसित व्यक्ति जीवन मूल्यों के अनुसार आचरण करने के प्रति उदासीन हो जाता है। चिंतन स्वस्थ हो तो पर्यावरण के प्रति व्यक्ति स्वभावतः संवेदनशील हो जाता है। सच्चा शिक्षित व्यक्ति वही सिद्ध होता है। जो अपने ज्ञान का मानव जीवन के लिए सदुपयोग करता है। शिक्षा मानव जीवन में उत्कृष्ट सहयोग प्रदान की क्षमता विकसित करती है।

वर्तमान युग विज्ञान का युग है तथा विश्व तीव्र गति से परिवर्तित हो रहा है। जीवन की गति भी बहुत तीव्र है। आज शिक्षा तथा जीवन एक दूसरे के पर्याय बन गए है । जीवन के लिए प्रत्येक क्षेत्र यथा आर्थिक सामाजिक अथवा राजनैतिक सुधार अपेक्षित है। जीवन में व्यापत सभी समस्याओं के समाधान भी अपेक्षित हैं। व्यक्तित्व के सर्वागीण विकास द्वारा शिक्षित व्यक्ति अनेक युक्तिसंगत कार्यक्रम बना सकता है। शिक्षित व्यक्ति अपने इच्छित उद्देश्यों की भली भाँति पूर्ति कर सकता है।

शिक्षा के उद्देश्य निर्धारित करने के लिए सभी शैक्षिक दर्शनो में मुक्त चिन्तन के विस्तृत विकास पर विशेष बल दिया गया है। आदर्शवाद शिक्षा में आत्म–अनुभूति पर ही बल देता है। शिक्षकों को चाहिए कि वो बच्चों में आत्मअनुभुति के लिए प्रेरित करें। आत्मअनुभुति के बारे में कई दार्शनिकों का अपना–अपना विचार ।

इस बारे में विस्तारपूर्वक नया लेख प्रस्तुत किया जाएगा।

TO BE CONTINUED.....

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"तडपती कल्पना"

आज फिर वादी–ए–कश्मीर की याद आने लगी,
कल्पना फिर खामोशी का दर खटखटाने लगी।
आज जब हुआ हूँ अपने ही घर में बेघर मैं,
आज जब डरने लगा हूँ अपने ही साए से मैं।
टूटने लगें हैं मेरे सपने, बिखर चुके हैं मेरे एहसास,
तो आज फिर उसके महके हुए आँचल की हवा याद लगी,
कल्पना फिर खामोशी का दर खटखटाने लगी,

सुना था वक्त भर देता है हर जख्म रफ्ता-रफ्ता,
इसलिए मैने भी बेजान सी कोशिश की है भुलाने की,
आज दिल पे यादों की सुनहरी बारीश,
फिर बिते हुए लम्हों के कमल खिलाने लगी,
कल्पना फिर खामोशी का दर खटखटाने लगी।

मगर कब तक भटकेगी मेरी कल्पना यूं नफरत के–
अंधेरों में,
वह सुनहरी सुबह तो आएगी, जब नभ पर उभरता सूर्य,
सुखा कर हटा देगा उन नफरत के कतरो को,
जो बिखरे पड़े हैं आज मेरी कल्पना और हम सब के दिलों
में,
वह हवा का झोंका तो आएगा जो उड़ा देगा,
उन बैर भरी पतियों को जो लगी है हमारे 'चिनार रुपी'
दिलो में,
जब बरसेगा मैत्री, भाईचारे का बादल मेरी तडपती
कल्पना पर
तब मैं और मेरी कल्पना सुकून पाएँगे
फिर हम सब वापिस अपने घर जाएँगे
फिर हम सब वापिस अपने घर जाएँगे

दुर्घटना

एक सर्द शाम
सामने सडक पर
एक लावारिस सी लाश मिली।
भीड़ थी उसे देखने को आतुर,
मैने भी भीड़ में सिर घुसाकर देखा,
सेहत अच्छी मालुम हुई।
'पोस्टमार्टम' ने अन्दर से खोखला बताया।
पूछने पर हकीकत मालूम हुई।
जिन्दगी भर बेचारा विष पीता रहा।
पहली बार मधु चखने पर
यह दुर्घटना हुई

राकेश कुमार
बी० एड०
र० न० २०

"आधुनिक समाज"

आज के समाज में नकाब नजर आते हैं।
इसांनो के भेष में हैवान नजर आते हैं।।
गरीबी, भूखमरी, लाचारी, भ्रष्टाचारी,
जिधर नजर घुमाओ किरदार नजर आते हैं।।
देश के नेताओं ने कर दी है सारी ख़राबी,
कि देश के बिगडते हुए आसार नजर आते हैं।।
टी० वी०, सिनेमाघरों ने बिगाडा है युवाओं को
कि बचपन से ही आशिकी करते नजर आते हैं।।
ऐ 'खुदा' तू करना रक्षा इस संसार की।
जिसे देखकर 'बौना' की गलत अंजाम नजर आते है।।

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भाई या पति

सीमा अपने माता पिता की इकलौती बेटी है। उसके माता–पिता उसे बहुत प्यार करते हैं। सीमा को वो सारे सुख उस घर मे मिलते हैं जो जरुरत के अनुसार हैं। सीमा देखने मैं भी बहुत सुन्दर है और वह बहुत ही नेक दिल है। उसके हर सुख के होने पर भी घर में अकेलापन खाने को दौड़ता है। और उसे घर में भाई या बहन न होने का अभाव है। जिस कारण वह चुप रहती है। सीमा पढाई में बहुत अच्छी है वह B.Ed कर रही है परन्तु अब उस का मन पहले से भी अधिक उदास रहने लगा है। उसके माता–पिता उसके इस तरह चुप रहने से बहुत ही परेशान है। वह सोचते हैं कि इतना सब कुछ होने के बाबजूद भी सीमा खुश क्यों नहीं रहती परन्तु सीमा के चुप का एक ही कारण था कि काश उसका भी कोई भाई होता क्योंकि वह दूसरे लड़के–लड़कियों को आपस में बाते करते, खेलते, इकट्ठे खाते, (भाई-बहनों) घूमते देखती तो उसे भी उस समय भाई की कमी महसूस होती थी।

एक दिन जब सीमा बहुत ही निराश मन से कक्षा में बैठी तो अचानक ही उस की नजर एक लड़के से मिल गई जिस का नाम राजेश था और वह उसी की श्रेणी का था। सीमा को राजेश बहुत ही अच्छा लगा वह देखने में भी सुन्दर ओर सुडोल था। राजेश पढ़ाई में भी बहुत होशियार था। सीमा ने जब उसे देखा तो सीमा ने मन ही मन उसे अपना भाई मान लिया और वह हर रोज चुपके से उसे देख लेती थी और खुश होती परन्तु राजेश से बात करने में डरती थी और उसे उस को सारी बात बता देने में शर्म लगती थी उसे डर था कि कहीं वह उसका यह प्रस्ताव ठुकरा न दे और घर जाते ही उस का फिर वही हाल हो जाता। अब उसे घर ओर भी खाने को दौडता था। सीमा की इस परेशानी से तंग आ कर सीमा के पिताजी ने उसकी शादी करने का निर्णय लिया ताकि सीमा खुश रह सके क्योंकि वह सीमा को अत्यधिक प्यार होने के कारण हर समय खुश देखना चाहते थे। इस तरह सीमा के पिताजी ने अपने एक घनिष्ठ मित्र को यह सारी बात बताई ओर कोई अच्छा सा लड़का बताने के लिए कहा। तो उसके मित्र ने तुरन्त ही राजेश के बारे में उन्हे बताया किसी दिन चल कर देखने की सलाह बनाई। लडका अच्छा था और अच्छे घर से था इसलिए सीमा के पिताजी को वह पसन्द आ गया ओर उन्होने राजेश को किसी अवकाश के दिन अपने घर आने को कहा।

उधर सीमा ने सोचा कि अब क्यों न अपने मन की बात राजेश को बता दें क्योंकि अब अपने भाई–बहन की जो दूरी उनके मध्य थी। वह उस से सहन नही होती थी। ओर उपर से राखी का पवित्र त्योहार आ रहा था जो उसे ओर भी बेचैन कर रहा था । सीमा ने यह अच्छा अवसर जाना और एक दिन बाजार से एक सुन्दर सी राखी खरीद लाई ओर लिफाफे में डाल कर उस पर राजेश का कॉलेज का ही पता लिख कर दिया।ओर अपने पढ़ने वाले मेज पर रख दी। इत्तफाक़ से उस दिन सीमा के पिता जी एक लड़के को घर ले आए ताकि वह सीमा को देखकर पसन्द कर सके। सीमा ने भी जब राजेश को अपने घर देखा तो बहुत ही खुश हुई कि आज उस की मन की इच्छा स्वयं ही उस के घर आ गई। वह यह सब बात नही जानती थी कि राजेश उनके घर क्यों आया है। चाय–नाश्ता कर लेने के बाद सीमा के पिताजी ने सीमा और राजेश को अकेला छोड़ दिया। सीमा राजेश को अपना घर दिखाने लगी वह राजेश को अपने कमरे मे ले गई। राजेश जब इधर उधर घुम रहा था तो सीमा के पढ़ने वाली पेज पर पड़ी। वह वहाँ जाकर किताबे देखने लगा तो उसकी नजर एक लिफाफे पर पड़ी जिस पर उसी का नाम, पता लिखा हुआ था। वह यह देख कर हैरान हुआ ओर जब उसने वह लिफाफा उठाया तो उसमे एक राखी ओर अपने नाम एक पत्र लिखा देखा। उसने जब वह खत पढ़ा तो वह चकित हो गया ओर सीमा की तरफ देखने लगा जिसकी नजरो में एक बहन का प्यार उमड़ रहा था। इस तरह उसे निर्णय लेना मुश्किल हो गया कि पति या भाई।

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यदि का क्या करें

हमारी जिन्दगी यदि से शुरु होती है ओर यदि पर ही खत्म होती है। यदि हमारे जीवन का अमिट शब्द है इस 'यदि' का हम क्या कर सकते है। यदि ये समझ में आ जाए तो हमारा बेड़ा पार न हो जाए! 'यदि' मनुष्य की जिन्दगी से इस कदर जुड गया है जिस तरह हमारी सांसे।

जन्म से अन्त तक इस 'यदि' का ओर साथ है जन्म लेने से पहले बच्चा सोचता है यदि मैं इस नरक से बाहर होता ? और तो और जब जन्म ले लेता है तो वह जिन्दगी के अजीबो–गरीब तामाशे देखता है तो कहता है कि यदि मैं बड़ा होता ! जब वह स्कूल जाने लगता है तब भी यदी कक्षा मैं प्रथम आता ! यदि आज स्कूल का काम न मिलता ! यदि हमारे अध्यापक न आते !

इसी तरह ये यदि हमारे साथ –२ इसी तरह बढ़ता जाता है। जैसे–२ हम आगे बढ़ते हैं। यदि मैं बड़ा होता ! जब वह बड़ा बन जाता है तो उसके साथ ओर यदि जुड़ते हैं । वह अमीर बनने के सपने लेने लगता है ओर कहता है यदि मैं अमीर होता !
कोई लड़का जब किसी लड़की को देखता है यदि वे मेरी मित्र होती ! यदि ये हम से बाते करती ! यदि हम भी इन की तरह होते ! न जाने क्या–२ यदि सब प्रश्न करता है।

घर से बाहर तक, दफ्तर से विधान सभा तक काश्मीर से कन्याकुमारी तक यदि ही यदि है। यदि काश्मीर मे चुनाव न हो ! तो दंगा फसाद से बचे रहेंगे। यदि चुनाव हुए तो न जाने क्या कुछ होने वाला है ? यहाँ फिर यदि ने अपना रंग दिखाया है।

यदि के साथ हमारा साथ दामन चोली का है यदि मेरी शादी हुई होती ! यदि मेरी शादी न हुई होती ओर यदि बच्चे होते यदि न होते इस तरह से यदि हमारे आगे पीछे चारो तरफ इस तरह घूमता है। यदि चाँद सितारे जमीन पर होते ! दुनिया का हर इन्सान चाँद की सैर करता यदि जिन्दगी हमारी मुठ्ठी में होती यदि हमारे पेपर दिसम्बर मे हुए तो क्या हम तैयार हो सकते है। यदि हमारे पेपर दिसम्बर की जगह अप्रैल में हो तो कितना अच्छा होता ! यदि दिसम्बर में हुए तो जमंबीपदह चतंबजपबम का क्या होगा। यदि कोई भी इस दुनिया में दुखीं न हो यदि सारे सुखी हो कितना अच्छा होता यदि कोई इन्सान बूढ़ा न हो ओर यदि कोई भी न मरे तो कितना अच्छा था।

इस तरह हम पता नही की हमारी जिन्दगी से यदि कैसे किस तरह निकाला जाए। यदि इसे निकाल दिया तो फिर जिन्दगी का कोई अर्थ ही नही रहेगा।

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''गजल''

जमाने के जुल्मों सितम,
सहते रहेंगें चुपचाप हम !
आह न कभी निंकलेगी,
होठों को सी लेंगें हम !!
तुमने ठुकराया कोई शिकवा नही,
मौत को अपना बना लेगें हम।
दिल के सारे अरमान ख़ाख़ हो गए,
डगमगाते कदमो से दिल पर मरहम लगा लेगें हम।
तुम ही नही तो तुम्हारी याद सही,
इसी से अपनी तन्हाई मिटा लेंगें हम।

"रोने से गमे दिल का गुजारा नही होता,
हर अश्क मुहब्बत का सहारा नही होता,
उस दिन लगता है बेकार जिए हम,
जिस दिन तेरी याद का सहारा नही होता।

प्रस्तुतकर्ता
राजेश कुमार सरछावू (हि०प्र०)
रो० न० १२८
विधार्थी बी० एड०

''हमारा कॉलेज''

हमारा कॉलेज बड़ा ही न्यारा।
हम सबको लगता है बहुत ही प्यारा।
सड़क के किनारे जम्मू 'सीटी' से दूर।
कितना अच्छा लगता है इसका नूर।
हमारा कॉलेज बड़ा ही न्यारा।
हम सबको लगता है बहुत ही प्यारा।
कॉलेज के किनारे है आमों का साया।
गर्मियों में जो फलों के साथ देते है छाया।
हमारा कॉलेज बड़ा ही न्यारा।
हम सबको लगता है बहुत ही प्यारा।
कॉलेज से कुछ ही दूर है 'हरी पैलेस'।
जहाँ का महत्व अपना ही है कुछ विशेष।
हमारा कॉलेज बड़ा ही न्यारा।
हम सबको लगता बहुत ही प्यारा।
'ऑफिस' के आँगन में है फूलों की क्यारी।
सबके दिलों को जो रिझाती है बहुत ही भारी ।
हमारा कॉलेज बड़ा ही न्यारा।
हम सबको लगता है बहुत ही प्यारा
हमारी 'लाईब्रेरी' है ज्ञान का भंडार।
'मैगजीने' तथा किताबें हैं जिसमे कई हजार।
हमारा कॉलेज बड़ा ही न्यारा।
हम सबको लगता है बहुत ही प्यारा।
दूर–दूर से विद्यार्थी आते हैं बेशुमार।
आध्यापकों और छात्रों के बीच है प्यार ही प्यार।
हमारा कॉलेज बड़ा ही न्यारा।
हम सबको लगता है बहुत ही प्यारा।
'जी०,एम० कॉलेज श्रीनगर है इसका नाम।
इतिहास के पृष्ठों पर है जिसका नाम।
हमारा कॉलेज बड़ा ही न्यारा।
हम सबको लगता है बहुत ही प्यारा।
कॉलेज का 'स्टाफ' है बहुत ही मेहनती ।
बिताता है जो छात्रो के साथ एक–२ क्षण कीमती।
हमारा कॉलेज बड़ा ही न्यारा।
हम सबको लगता है बहुत ही प्यारा।
कॉलेज के एक ओर है माता वैष्णों का दृश्य।
उज्जवल रहे सदा इसका भविष्य।
हमारा कॉलेज बड़ा ही न्यारा।
हम सबको लगता है बहुत ही प्यारा।
युगों–युगों तक बने यह पढ़ने वालो का सहारा।
अच्छा प्यार भरा सलाम इस ज्ञान–मन्दिर को हमारा।
हमारा कॉलेज बड़ा ही न्यारा।
हम सबको लगता है बहुत ही प्यारा।

सुभाष शर्मा (H.P.)
कक्षा – बी० एड०
रोल न० ६७

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भारत का भविष्य

समय बदल रहा है, समय के अनुसार इंसान के रीति रिवाज, उसकी मानसिक स्थिति भी अब बदलने से नहीं रह पाई है। आज का युग विज्ञान का युग है, इस विज्ञान के युग में, इंसान का आधुनिकता में गोता लगाना स्वभाविक है, पर यह हालत जम्मु– काश्मीर के लिए विशेष रुप से लागू होती है। जम्मू काश्मीर हिन्दुस्तान की वह जगह है, जहाँ पर आकर मानव–मूल्यों को शांति के दर्शन होते है। मानो सब कुछ यहाँ पर देखते ही देखते प्रकृति के नये कृतिमान स्थापित होने लगते हैं। हिन्दुस्तान का स्वर्ग अब भारत का स्वर्ग नही रह कर नरक से भी वह तरिन हालत हो गयी है, मगर इसका कारण वहाँ पर फैला उग्रवाद है । देखने पर तो हमें यही नजर आता है, कि यहाँ पर बिखरा हुआ, जनसंख्या का धनत्व, ऐसी स्थिति में, यहाँ पर कोई शायद ही अनुमान लगा पायेगा, कि ऐसी जगह भी यहाँ पर हो सकती है। जहाँ पर देखते ही गोलियों की झनकार सुनायी देती है, इधर से गोली आयी, उधर से गोली आयी। काश्मीर की ऐसी हालत जब मेरे को मेरे दोस्त ने बतायी तो मेरी आँखों में ऑसुओं की धारा बहने लगी, और मेरा हृदय इस दुख संवेदना की प्रताड़ना झेलने लगा, और मेरी मन चेतना प्राचीन इतिहास को याद करते ही बार–बार मेरे पुर्वजों की कही हुई कहानियों का स्मरण करके ओर ज्यादा दुःखी महसूस कर पाता, इस दुःख संवेदना को मिटाने के लिए, मैं मेरे पूर्वजों द्वारा गाया गया, गीत

आज मैं किस्सा सुनाउ, तुम्हे,
जम्मू–काशमीर का,
शीतल जल के बहते झरने।
वहाँ खिली हैः क्यारियाँ,
आज मै किस्सा सुनाउगा तुम्हें।
जम्मू–काशमीर का।
बाग– बगीचे, नीम्बू कहीं है :
वृक्ष पेड़ जंजीर के,
आज मैं तुम्हें किस्सा सुनाउगां
जम्मू –काशमीर का।

इस गीत को बार–बार गाकर, मैं इसको एक संगीतमय ध्वनी में गाने लगा। फिर भी मन को शांती नही मिल पा रही थी । फिर मैं मेरी जन्म भूमि राजस्थान की और दिल लगाने लगा, पर काश्मीर से ध्यान न हट पा रहा था। ध्यान को हटाने के लिए मेरे ध्यान को सम्पूर्ण भारत के नक्शे पर घुमाने लगा। तो मेरा ध्यान फिर मेरे गुरु द्वारा लिखी कविता पर हो आया, जो भारत की आतंरिक कलह पर अधारित थी,

अजब समस्या मेरी
किसका समाधान करने में,
अजब समस्या मेरी,
मिंया, बिबी जब लड़ते,
महाभारत सा घटता है,
ये आज के मेरे घर ही नही
भारत के घर–घर में घटता है।
किसका समाधान करने में,
अजब समस्या मेरी।

इस कविता का स्मरण करते–करते ही अनेक परिवारिक कलहों की दुख वेदना में खो गया। आज मेरे भारत की क्या दशा है। कहीं भी देश में शांति नही, कलह ही कलह है, जिधर देखें उधर देश डग मगा रहा है । पंजाब में हालत खराब थी, तो गीत दूसरे ही गाया करते थे,

खलिस्तान मत माँगो भाईयो,
हिन्दुस्तान तुम्हारा है ।

मगर आजादी के शहीदों की भूमि की इस आवाज से केवल, एक मैं ही नहीं पुरा हिन्दुस्तान परेशान था। मगर वहाँ पर हालत सुधरे, तो काश्मीर जो भारत का स्वर्ग था, वहाँ पर नया ही कुछ हो रहा है। जम्मू मे स्थित गाँधी स्मृति महाविधालय के बी० एड० सकाय के व्याख्याताओं के विचार, जब मैने सुने तो मेरे को जो महान आश्चर्य हुआ, वो यहाँ के बुद्धिजीवी–वर्ग था अभिजात वर्ग के विचारों में आई भिन्नताएँ थी।आज कोई व्यक्ति ऐसा नहीं जो सही रास्ता दिखा सके, कोई व्याख्याता कहता है धर्म की शिक्षा होनी चाहिए, कुछ का कहना है, कि धर्म की शिक्षा नही होनी चाहिए। मगर धर्म की शिक्षा के बारे में मेरा अपना विचार है, कि अकबर महान, महात्मागॉधी, जाकिर हुसैन, भीमराव अम्बेडकर ये सब धर्म में विश्वास नहीं करते थे ? जो समाज

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सुधारक हुए हैं, वो सभी किसी न किसी धर्म मे आस्था रखते है। मगर आज हालात भिन्न है, क्योंकि राजनेता धर्म में चले गये है, जब धर्म के अन्दर राजनीति चली जाए तो देश का ढाँचा गड़बड़ा जायेगा जैसे और जब ओरंगजैब बादशाह धर्म के अन्दर चला गया, तो उसने बहुत ही बेदर्दी से इन्सानियत के साथ जुल्म किये। मगर दूसरी तरफ अकबर जिसने जीवन में धर्म को उतारा था न कि धर्म में स्वयं गया। उसने सभी धर्मो को आदर पूर्वक ग्रहण किया और एक महान बादशाह के नाम से अपना नाम विख्यात कर गया।

जब अभिजात वर्ग या बुद्धिजीवी वर्ग के विचार इतने स्पष्ट नही तो देश बचेगा कैसे, ये कौन जानता है।

महात्मा गाँधी ने भारत–विभाजन के समय कहा था कि " भारत और पाकिस्तान दो भाई हैं। वो दोनो हिल मिल कर रहेंगे मगर उस बात पर टिका रहना अब कैसे दुविधापुर्ण हो गया है। जब भाई का भाई साथ देता है, तो कोई दूसरा बाल भी बाँका नही कर सकता। लेकिन जब भाई का भाई दुश्मन हो जाता है, तो भाई बेटी के साथ शादी तो कर नही सकता, ओर बाकी कुछ छोड़ता नही, भाई के बाद में जन्मा भाई १२ माह बाद ही भाई से बेबी छुटवा लेता है। ये कहावत झुठी नहीं हैं। यही कहावत पाकिस्तान की भारत के साथ है। भारत में मुस्लमान पहले भी थे अब भी हैं, फिर ये सम्प्रदायिक झगड़े किस बात के हैं ये आज भारतीय राजनेता समझ पाने में कामयाब नहीं हो पाये हैं। अतः आज भारतीय राजनीति की परिभाषा बदल चुकी है वो निम्न शब्दो द्वारा राजनीति को परिभाषित करते है

"राजनीति मात्र एक भ्रम है, नये भ्रम हवा में पैदा किये जाते है पुराने भ्रम हवा में समाप्त होते है, और फिर नये भ्रम पैदा करने पड़ते है",

कभी राम जन्म भूमि का विवाद तो कभी मडंल आयोग, कभी पंजाब में उग्रवाद तो कभी जम्मू – काश्मीर में आंतकवाद, ऐसा क्यो है ? न कोई धर्म न कोई जाति विशेष और न ही कोई इन्सान ही यह चाहता है, कि देश में आंतकवाद हो । फिर भी कुछ असमाजिक तत्वो द्वारा धर्म जाती के नाम पर देश में आडम्बर फैला रखा है, जिनका अपना कोई धर्म नहीं है क्योकि धर्म से व्यक्ति के व्यक्तित्व का सृजनात्मक विकास होता है, ये अपनी स्वयं की सम्पति होती है, ये मेरे ही भारत के हर नागरिक के विचार हैं या फिर हर एक ऐसा चाहता है। हमारे भारत वर्ष का तो नारा ही रहा है:–

सर्देभवन्तु सुश्विन, सर्वे सन्तु निरामया,
सर्वे भ्रद्राणी कश्चिद्र माँ दुःख भाग भवेत,

अब का राजनेता व समाज सुधारक आदि जो भारत का भविष्य जगा सके और नई–चेतना का संचार हो सके।

संपादन

रुपा राम मुमघ्वाल
स० ए बी० एड०
रा० न० ४८२

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"फुसर्त"

मेरा जीवन आहट आफ डेट हो गया है,
शायद यमराज लेट हो गया है।
उसकी नजर फिसल गई है ओर
हमारी मरने की तारीख निकल
गई है, हमने फोन घुमाया वे
बोले कोन ?
हमने कहा अस्पताल में पड़े है,
मौत की लाईन में खड़े है।
जल्दी आईये और हमें अपनी
जिन्दगी से छुटाकारा दिलाईये।
यमराज बोला–
इन्तांजार करना,
जल्दी आऊगां और तेरे प्राण ले जांऊगा।
फिर यमराज बोला– जान लेना–
ईजी है, पर क्या करु आजकल
स्टाफ मेरा जम्मू–काश्मीर मे बीजी है।

Life

"Life is a market,
full of Streets,
Death is a merchant,
Whome every one meet,
If the Life were a thing,
Every one could buy,
Poor Wouldn't live,
Rich Wouldn't die"

'तलाश'

एक भी पल हंसना जो चाहा,
तो पागल दर्द काट गया।
कभी हादसों की ड़गर मिली,
कभी मुश्किलों का सफर मिला,
ये चिराग हैं मेरी राह के,
मुझे मंजिलों की तलाश है।
कोई हो सफर में जो साथ दे,
मेरी मंजिलें अभी दूर है।
मुझे रास्तों की तालाश है,
मुझे मंजिलों की तालाश है।
जहाँ राह ही नही है कोइ,
वहां राह मैं खुद बनाउंगी,
कई मोड़ आएंगे राह में,
कहीं मैं थक कर बैठ न जाउं।
मेरी जिन्दगी को नई हदों की तालाश है,
मुझे मंजिलों की तालाश है।

"जिन्दगी"

जिन्दगी एक किताब है दोस्त,
खुशी और गमों का हिसाब है दोस्त,
बढ़ते जाओ जैसे–जैसे अध्यन होगा,
मिलता रहेगा जवाब ए दोस्त।"

"Life"

"Life is like a Cigarette,
Which begens with fleshes,
And ends in ashes""

"दुल्हन ही दहेज है"

कितनी गीता गांगा माँ की गोदी मे सो जाती हैं,
कितनी सीता रेल पटरियों पर लहु बहा जाती है।
कौन कुएं में कूद गई,
गिरी कौन मिनारो से,
कोन गिनेगा इनकी संख्या,
रोज रंगे अखबारो से ।
धर्म बेचने वालो तुम, शर्म बेचने वालो तुम :
फिर क्यों जिन्दा करते हो, मरे हुए चंगेज को,
सोने की हथकड़ियां काटो, मारो दुष्ट दहेज को।

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जिन्दगी जिन्दा दिली का नाम है।

जिन्दगी क्या है एक बार तो देखो,
ये वो हसीना है जिसे नजरें झुका कर नहीं,
नजरे उठा कर देखो।
दुःखो से घबराकर मरने वालो, तुम एक बार,
मुस्करा कर देखो
जिन्दगी एक सुख–दुःख का संघर्ष है,
इससे मुकाबला करके देखो,
जिन्दगी क्या है एक बार तो देखो।

''माँ''

माँ का प्यार पत्थर पर–
लकीर खीचनें के समान है, जो कभी नहीं मिला।
माँ का क्रोध पानी पर लकीर,
खीचंने के समान है, जो शीघ्र ही मिट जाता है।
जो शीघ्र ही पिघल जाता है।
माँ प्यार और दया का सागर है।
माँ अदभूत प्रतिभा है।
माँ साक्षात भगवान की प्रतिमा है।
"यह दुआ करती हूँ दिल की गहराइयों से खुदा,
महफूज रखे माँ को गम की परछाइयों से।"

Renu Dandwal
Sec. D
B.E.d.

''प्रेरणा''

१. हर इन्सान को अपनी लड़ाई खुद लड़नी चाहिए, जो इन्सान दूसरो की मदद लेता है वह इन्सान लड़ाई लड़ने से पहले ही हार जाता हैं।
२. जिसका लक्ष्य महान हो उसे भाग्य भी नही रोक सकता।
३. बदला लेने की खुशी सिर्फ एक बार होती है। पर माफ कर देने का गौरव सदा रहता है।
४. भाग्य पर भरोसा ना करो, चरित्र पर भरोसा करो। अच्छा चरित्र अच्छी शिक्षा की बुनियाद होती है।
५. कोई भी अच्छा काम पहले असम्भव ही नजर आता है। लेकिन भाग्य अपना प्रतिभा और असली रुप अवश्य दिखाता हैं
६. अपने लिए तो सब जिया करते हैं। इंसान वही है जो दूसरो के लिए जिया करते हैं।
७. प्रेमपूर्वक बोलना ही अतिथि सत्कार है। आपसी मेल–मिलाप उन्नति की आत्मा होती है।
८. जो व्यक्ति किसी की इज्जत नही करता उसे खुद भी इज्जतदार कहलाने का हक नहीं।
९. हमेशा शंका से शंका बढ़ती है, विश्वास से विश्वास। और नफरत से नफरत बढ़ती है। और प्यार से प्यार बढ़ता है।
१०. कुछ पाने के लिए कुछ खोना पड़ता है।

always keep in mind

Renu Thadur

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तेरे शहर से

"जुदाई आई तो इस कदर आई,
के तुम्हे अलविदा भी न कह सके।
ऐ जालिम ( ) तेरे दिल में क्या
तेरे शहर में भी न रह सके।।"
जा रहा हूँ तेरे शहर से उदास,
लेकर आया था तुमसे मिलने की आस।
न तुम ही मिली, न दिल ही भरा,
बढ़ती गई तुम से मिलने की प्यास।।
जा रहा हुँ तेरे शहर से उदास,
लेकर आया था तुमसे मिलने की आस।
तेरे शहर की तेज हवाओ ने,
दीप मेरे मन का बुझा दिया।
तेरे उलझी हुई जुल्फो की तरह,
यहाँ की उलझी राहों ने मुझे उलझा दिया।।
जा रहा हुँ तेरे शहर से उदास,
लेकर था तुमसे मिलने की आस।
तेरे शहर के लुटेरो ने लूट,
लिया जो सब था मेरे पास।
अब रह गई है पास केवल,
तेरी चंद यादें और कुछ नहीं।।
जा रहा हूँ तेरे शहर से उदास,
लेकर आया था तुमसे मिलने की आस।
"वो हो गए गैर के तो क्या हुआ,
हमें उनके बिना भी जीना आता है।
खुदा दे दें उन्हे सारी खुशियाँ,
अपना तो मन गम से ही मुस्कराता है।।"

Rajesh Kumar
Roll No. 128

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बदल गया है मंदिरो का शहर "जम्मू"

कभी शान्त रहने वाले मंदिरो के शहर जम्मू में अब देर रात को द्वार पर होने वाली खटखटाहट का भय और भी संदेह पैदा करने पर लोग उतर जाते हैं कि इस खटखटाहट के उत्तर में आमतौर पर प्रश्न किया जाता है कि, "इतनी देर रात गए कौन है दरवाजे पर"? जम्मू शहर में अब छः सात बजे के करीब–२ ही गलीयाँ सुनसान होने लग जाती है क्योंकि सभी लोग अपनी –२ दुकानो को बन्द करने के बावजूद रात ढलने से पहले ही घरो को लौट जाना चाहते हैं। आखिर क्यों ? पहले तो ऐसा कभी नही होता था।

"जम्मू" शहर को मंदिरो का शहर कहा जाता था लेकिन कुछ ही समय के अंतर ने ही सारे जम्मू को बदल दिया इस सारे इतने बड़े शहर को? हाँ ! अब कुछ –कुछ याद आ रहा है जो घटनाऐं दुर्धटनाए यहाँ हो रही है वह है आतंकवाद हाँ ! जी हाँ । इस सारे शहर को सचमुच बदल दिया है इस आंतकवाद ने।

बहुत पहले जम्मू के पड़ोसी राज्यों पजांब तथा इस के क्षेत्र काश्मीर से आतंकवाद के समाचार आया करते थे लेकिन अब हिंसक और भयभीत कर देने वाली आतंकवादी गतिविधियों के दोर से स्वयं ही गुजर रहा है। मिनी बसो में बम धमाके बड़े बड़े विस्फोट स्कूलो को जलाने के यहाँ वहाँ होने वाले धमाके दिन दिहाड़े बलात्कार की घटनाऐं अपनी अपनी आम भुमिका निभा रही हैं। आम आदमी तो क्या पुलिस और बड़े बड़े प्रशासन के अफसर भी गम में रहने लगे हैं कि कब कहाँ विस्फोट किस–किस की धाज्जियाँ उडा़ दे ऐसा कोई नही जानता।

दिन प्रतिदिन घटनाओं के बढ़ जाने से ऐसा लग रहा है कि जम्मू भी अब काश्मीर तथा पड़ोसी राज्य पजांब की राह पर ही चल पड़ा है क्योंकि ऐसा लगता है कि काश्मीर और पजांब में भी ऐसे ही आतंकवाद की शुरुआत हुई थी।

पजांब तथा काश्मीर के आतंकवाद के कारण कुछ लोग भाग कर यहाँ शरण लिए हुए हैं क्योंकि वे जम्मू शहर को ही अपना सुरक्षित स्थान मानते थे लेकिन अब यह "सुरक्षित" शब्द भी अपना दायित्व छोड़ रहा है। अर्थात पूरा शहर आतंकवाद की लपेट मे फंस चुका है।

करीब बारह तेरह महीनो के दौरान ही जम्मू तथा इस के आस पास के क्षेत्र में दो सौ से अधिक बम विस्फोटो के धमाके सुने जा चुके हैं। विस्फोट धमाकों के साथ–साथ ही आतंकवादियो ने स्कूली छात्रो और छोटे–छोटे बच्चो यहाँ तक की मासूम लड़कियों को अपना निशाना बनाने से जरा भी हिचकिचाहट नही दर्शाई है।

सर्वप्रथम इस आतंकवाद और हिंसा का पर्दापण दक्षिण से शुरु हुआ था जब पंजाब के आतंकवादियों ने अस्सी पचासी के दशक से बार–बार जम्मू को अपना निशाना बनना आरंभ किया था। यह सिलसिला नब्बे के दशक से चलता रहा। इस के बाद पजांब के आतंकवाद में तो कमी आ जाने की सम्भावनाएं होने लगी तथा वे साकार भी हो गई अर्थात पंजाब में आतंकवाद की समाप्ति।

लेकिन पजांब के आतंकवाद के बाद साथ–२ ही जम्मू से लगती घाटी काश्मीर को जाने वाले हजारो शरणार्थियों के साथ ही आतंकवाद और हिंसा भी छा गई और देखते ही देखते यह आतंकवाद हिसा ने डोडा, उधमपुर के साथ–२ राजौरी पुथं तक पहुँच चुके है। तथा अब तो धीरे धीरे ककुंआ तथा जम्मू शहर को भी अपना निशाना बना लिया हुआ है।

जम्मू मे गड़बड़ फैलाने से आतंवादियो को दो लाभ मिल रहे है, एक तो विश्वभर में प्रचारित कर रहे हैं कि काश्मीर घाटी की नही बल्कि पूरा जम्मू काश्मीर में भी अजादी का संघर्ष जारी है और दूसरे वे इस क्षेत्र के लोगो को उसे धमकाने में भी सहायता मिल रही है।

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जम्मू चेंयर आफ कम्पनी एड़ इंड़स्ट्री के अध्यक्ष राम सहाय का विचार है कि आतंकवादी जम्मू की अर्थव्यवस्था को अपना निशाना बना रहे हैं क्योंकि काश्मीर की अर्थव्यवस्था को तो वे लोग बहुत समय पहले ही बना चुके हैं अधिकतर बम–धमाके यात्री बसो के दौरान ही होते हैं ।इस का मुख्य कारण यह है कि सभी बसो में अधिक लोग अचार्य यात्री "वैष्णो देवी" जानेवाले होते है। वैष्णो देवी तीर्थस्थल जम्मू की अर्थव्यवस्था की रीड़ की हड्डी माना जाता है क्योंकि प्रतिवर्ष पचास लाख के लगभग श्रदालु देवी माँ के चरणों में भेंट चढ़ाने आते है।

कुछ समाचारो के अनुसार यहाँ का राज्य प्रशासन भी आतंकवादियों के चक्रव्यूह में फंसता जा रहा है। शाम को दुकानो को जबरदस्ती बन्द करवाकर वह यह प्रचारित करने का प्रयास कर रहे हैं कि जम्मू में सब कुछ अच्छा नही है अचार्य शान्त नहीं हैं इस से आतंकवादियो के हौसले तो बढें ही है आम जनता भी भयभीत हुई है। जम्मू क्षेत्र को आतंकवादियों द्वारा अपना निशाना बनाया जा रहा है इस के पीछे भी एक और सोच है इन दर्दनाक घटनाओं, बम–धमाको, विस्फोट तथा हिंसक कामो के पीछे चाहे कोई भी हो लेकिन सोच–समझ यह कह रही है कि स्थिति को साम्प्रदायिक रगंत दिए जाने का प्रयास किया जा रहा है यह विचार इस लिए भी दिया जाता है और दिया जा रहा है क्योंकि सरकार अचार्य प्रशासन जानता है कि १९८६ में शुरु होने वाले हिन्दु मुस्लिमानों का दंगा फसाद तथा १९८९ में होने वाले हिन्दु सिखों के बीच के झगड़ो वाली घटनाओं की आग आज तक ठन्डी नही हुई है जब कि इतने पर भी काश्मीरी विस्थापितों की उपस्थिति भी बारूद का कार्य कर रही है जो कि किसी भी समय फट सकता है।

जम्मू में पिछली स्थिति का दुखदः पहलू यह भी है दोषियों को ढुढंने के बजाय कानून व्यवस्था को लागू करने वाली एजेंसियो का एक समुदाय विशेष के विरूद्ध मुहिम छेड़े हुए हैं। जिनको वे शक की नजर से देखते हैं जो वे आतंकवादियो को शरण तथा सहायता दे रहे है जो कि हिंस्सा तथा बम धमाकों के जिम्मेदार होते है।

"अब यह आत्याचार पुलिस दोषियो को दबोचने के स्थान पर मुसलमानो को तंग कर रहे हैं " हरेक घटना और चीज सोची समझी साजिश के तहत ही की जा रही है और अब जिन लोगो को गिरफतार किया जा रहा है उन के विरूद्ध पुलिस के पास कोई भी किसी प्रकार का ठोस सुबूत भी नहीं है इस लिए मजबूर होकर इनको छोड़ना पड़ता है।

जम्मू के बदले जीवन धारा के दोषी अपराधियों तथा आतंकवादियों की गतिविधियों पर मुकुम लगाने का दबाव इतना है कि प्रदर्शनो की भी भरमार है। असल में पुलिस तथा अर्द्धसैनिक बलों के साथ कई समस्याऐं जुड़ी हुई हैं अचार्य पूरी तदाद से भी सैनिक नहीं हैं। ताल मेल का तो नामोनिशान नहीं है इसी तरह भाई चारा भी बहुत कम नजर आ रहा है। विभिन्न स्थानो से वाहनो पर सवार होने के कारण सुरक्षा कर्मी भी प्रत्येक यात्री के सामान की जांच नहीं कर पाते। जिस से उन लोगों को अपना सामान आदि ले जाने मे ज़रा भी मुश्किल नही आती तथा मन चाही जगह पर ही विस्फोट होने के समाचार टी० वी० रेड़ियो तथा समाचार पत्रों द्वारा सुनने को मिलते हैं।

अब तो सिर्फ आम आदमी ही अगर एहतियात बरते तो विस्फोट को रोका जा सकता है अन्यथा नहीं। अब आम राय भी यही है कि जनता के हाथों ही सबकुछ है वह चाहे तो जम्मू के बदलते परिद्धठम को रोका जा सकता है तथा जम्मू शहर को फिर मंदिरो का शहर कहा जा सकता है।

बदलते हुये जम्मू की हालत यह हो गई है कि प्रशासन और पुलिस ने अपने हाथ खडे कर दिये हैं तथा सब कुछ जनता पर ही छोड़ दिया है।

राकेश कुमार शर्मा
बी० एड
रोल न० २०६

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अधिकार वंचित युवा समाज

इस जीवन की सफलता के केवल दो रास्ते हैं।
१. अध्यवसाय द्वारा २. अन्य व्यक्तियों की मूर्खता का लाभ उठाकर। अध्यवसाय द्वारा व्यक्ति तभी सफल हो सकता है जब वह सतत श्रम करे, दृढ उत्साह हो तथा उद्देश्य प्राप्ति की असाधारण महत्तवाकांक्षा हो। लेकिन आज के इस युग में तो प्रत्येक उद्देश्य
धुंधला सा दिखाई देता है। तब दृढ़ उत्साह के अभाव में सतत श्रम भी पीछे रह जाता है।

अगर कोई भाग्यशाली आर्थिक व शैक्षिक दृष्टि से चहुँमुखी विकसित परिवार में जन्म ले ले तो वह सफलता के लिए आत्म संतुष्टि का अमृत पीकर दलदल रुपी इस सागर की कठिनाईयों का सामना करते हुए लक्ष्य की ओर बढ़ कर श्रेष्ठता की श्रेणी या महापुरुषों की श्रेणी में आ सकता है, और फिर वह आदर्श प्रवचनवादी भी बन सकता है। लेकिन जिस माँ के लाल को दो वक्त की रुखी रोटी, तन ढ़कने का कपड़ा व रहने को झोपडी भी न हो और उसके सामने महात्मा गाँधी, रविन्द्रनाथ टैगोर व जवाहर लाल नेहरु जैसे आदर्शवादी महापुरुष बनने को कहें तो "भैंस के आगे बीन बजाने" वाली कहावत या कोई कल्पना ही होगी । तथा जब वह पढ़कर या सुनकर उनके बारे में सोचते है कि उनकी शिक्षा भी भारतीय न होकर विदेशी थी, तथा फिर पारिवारिक परिस्थिति भी कैसी होगी तभी वे भरतीयों के लिए आदर्शवादी साबित हुए।

भारत की ७४ प्रतिशत जनसंख्या जो इस समय गॉवो में रहते हैं उनमें से बहुत से लोग गरीबी व अज्ञानता की दलदल में धंसे हुए है। उनके लिए तो एक प्राइवेट स्कूल में अपने बच्चों का दाखिला दिलाना भी विदेशी शिक्षा के समान ही है। तब ये सोचने को बाध्य होते हैं कि हम गरीब क्यों है, अज्ञान क्यों हैं, तथा लोग हमारी सहनशीलता व मूर्खता या अज्ञानता का फायदा कब तक उठाते रहेंगे। क्योंकि सृष्टि के आरम्भ से ही लोग हमारी मूर्खताओं या अज्ञानताओं का लाभ किसी न किसी रुप में उठाते आ रहे हैं। क्योंकि प्रारम्भ में शायद राजा महाराजा हम पर शासन कर इस मूर्खता का लाभ उठाते रहे थे। फिर इन राजाओं की मूर्खताओं का लाभ विदेशी जातियों – तुर्क, मुसलमान, अफगान, फ्रॉसिसियों व मुख्य रुप से अंग्रेजो ने उठाकर हमें खोखला कर दिया। जिन अंग्रेजो से मूर्खता वश हमने जो सीखा वह तो अमिट है और रहेगा भी । इसलिए कि वह हमारी आनुवांशिकता से जुड़ चुका है, उसी का प्रभाव शिक्षा के क्षेत्र में, राजनैतिक क्षेत्र में, रहन–सहन, खानपान, वेशभूषा, परिवार व समाज में, व दापत्य जीवन में मुख्य रुप से प्रतिदिन, प्रतिपल देख सकते हैं। लेकिन हम इसको छोड भी तो नहीं सकते। क्योंकि इसकी हमने कितनी कीमत चुकाई है। और आजकल सबसे कीमती वस्तु ही इन्सान की सर्वप्रिय वस्तु होती है। तभी तो हम अंग्रेजी शिक्षा का प्रचार, अंग्रेजी व्यवहार व अंग्रेजी शोषण के तरीके अपनाकर "अंग्रेजी खाल में भारतीय भेडिये" हैं। प्रजातंत्र या राजनैतिक क्षेत्र में तो अंग्रेजो की साम, दाम, दण्ड, भेद व "फूट डालो, राज्य करो" की नीति को भी आजकल के राजनैतिक सम्राट पीछे छोड़ चुके हैं जैसे आपाधापी, भाई – भतीजावाद, राजनैतिक अपराधीकरण तथा समानता के लिए चलाया जाने वाला आरक्षण आदि। गाँधीजी के हरिजन शब्द को तो मायावती व कांसीराम रोजाना उछालते है, लेकिन आजकल के राजनैतिक सम्राटों द्वारा चलाए जाने वाले आरक्षण वर्गीकरण या श्रेणीकरण को कौन कब उछालेगा कह नहीं सकते ।

क्या प्रारम्भ से ही कोई जाति या सम्प्रदाय उपर वाले ने गरीब या अमीर और उसका आरक्षण बनाया था ? या फिर अंग्रेजो ने किसी वर्ग के शोषण करते समय आरक्षण के आधार पर कार्यक्रम चलाया था ? क्या गरीब किसी निश्चित जाति के लोग ही हो सकते हैं सच तो यह है कि अधिकतर आरक्षित श्रेणी के गरीब लोग भी लगभग वहीं के वहीं गरीबी के कालचक्र में फंसे है। और अनारक्षित गरीबों को तो पूछने वाला ही अब कोन है। लेकिन इससे सरकार का जातिवाद का झण्डा थोड़ा पहले से उंचा जरुर हो गया है ।

जातिवाद की रस्सी के सहारे प्रभावहीन व्यक्ति भी उंचे पदों पर जा रहे हैं, जिनकी भुजा में शक्ति नहीं, मस्तिष्क में बुद्धि नहीं वे जातिवाद की पूंछ पकड़ कर शिखर पर पहुँचना चाहते हैं । तभी तो मेडिकल व इंजीनियरिंग जैसे क्षेत्रों में एक १ प्रतिशत नम्बर व पांच प्रतिशत अंकों वाले छात्रों का चयन हो जाता है और योग्य ६० प्रतिशत अंकों वाले सामान्य युवा छात्र देखते रह जाते हैं । तब इनके मन में कितनी कुंठा, निराशा, क्रोध उठता है

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कितने दिनो के प्यासे होंगे यारो सोचो तो
शबनम का एक कतरा हमको दरिया लगता है।
कौन कहता है कि मौत आयी तो मर जाऊंगा
मै तो दरिया हूँ समन्दर में उतर जाऊंगा ।

"ये जिन्दगी एक लम्बा सफर
पल भर के सब हमसफर,
रह जायेगा यादो का धुंआ
कल तुम कहाँ हम कहाँ।।"

कान्ति लाल सोनी
वर्ग 'ब'
रोल न० ६८

घर से निकला घूमने, मन में कई अरमान थे।
एक तरफ चमन था, तो दूसरी तरफ श्मशान थे।
पैर तले एक हड्डी आयी, हड्डी के ये बयान थे
ओ मुसाफिर जरा संभल कर चल, हम भी कभी
इन्सान थे।

कैसे आकाश में सुराख हो नहीं सकता
एक पत्थर तो तबियत से उछालो यारो।

"ये जिन्दगी एक लम्बा सफर,
पल भर के हम सफर,
रह जायेगा यादो का धुँआ
कल तुम कहाँ, हम कहाँ।।"

तन्हाई

कुछ चाहते हैं खुशी तो, कुछ प्यार चाहते हैं,
हम तो कुछ ओर नहीं चाहते, सिर्फ तन्हाई चाहते हैं।
'मौत' उनको आती है, जो मौत से डरते हैं,
हम तो मौत को, गले लगाने को तरसते हैं ;
'पर' हमारी मौत भी हमें छोड़ कर चली जाती है ।।
क्यों करते हो, प्यार तुम मुझे दोस्तो,
क्या तुम भी चाहते हो, मेरे गम में शरीक होकर गमी बनना ;
छोड़ दो मुझे मेरे हाल पर, हम तो 'सिर्फ' तन्हाई चाहते है।।
मुझे पता है कि, तुम्हारे प्यार के सहारे ही चल रहा हूँ मैं,
पर क्या यह सहारा, हरदम ऐसे ही देते रहेंगे आप ;
मेरा क्या है, जी लूगां किसी भी हाल पर,
हम तो सिर्फ, तुम्हारी सलामती की दुआ चाहते हैं।।
मर जांउ अगर मैं, तो कभी भी आँसु मत बहाना,
क्योंकि आंसुओ की, कीमत हम जानते है ;
अगर जरुरत पड़ी तो मांग लेंगे प्यार जिन्दगी में फिर आकर,
खुशी –२ से विदा करना, तुमसे सिर्फ यही आशा करते हैं।।
कुछ चाहते हैं खुशी तो कुछ प्यार चाहते है।
हम तो कुछ ओर नहीं सिर्फ तन्हाई चाहते हैं।

from

ARUN KANOONGO
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सुहाग

(एक और गॉव में चिराग जल रहे थे । कहीं दूर पर शहनाईयाँ बज रही थी। किसी की मांग में सिदूर भरा जा रहा था, और दूसरी और चार भाई संतो का सुहाग अपने कंधें पर रखे हुए अंधेरे में श्मशान की तरफ बढ़ते जा रहे थे)

रजुआ अपना हल–बैल लेकर घर की और चल दिया। सूर्य सिर पर आ गया था। उसके तेज से वृक्षों में सन–सनी फैली हुई थीं। बैलों की चाल से आकाश पर धुंध छा गई थी और पृथ्वी कॉपती सी मालूम पड़ती थी।

रजुआ जब अपने घर के समीप पहुँचा तो शान्ति द्वार पर खड़ी हुई उसकी बाट देख रही थी। शान्ति के हृदय में रजुआ के प्रति ऐसा प्रेम था, जो किसी सौभाग्यशाली दम्पति को ही प्राप्त होता है। यही कारण था कि वे दोंनो एक दूसरे से अलग नहीं रह सकते थे । अपने पति को द्वार में प्रवेश करते हुए देख कर कहा – "खेत के लिए कितनी मेहनत करते हो लेकिन खाने को दो जून मिलता नहीं, बदन पर कपड़ा नहीं फिर भी इतना परिश्रम करते हो। मानो हमारे बाप दादा का ही खेत हो। फसल होती नहीं, महाजन कर्ज वसूल करने आ जाता है, मालिक खेत का आधा भाग लेने आ जाता है। हमारे पल्ले पड़ता क्या है। उसके हाथ से बैलों की डोर लेकर प्यार की चितवन फैंकती हुई घर में चली गई ।

रजुआ उसकी प्यारी–प्यारी बातों पर मुस्करा दिया। खाने को नहीं मिलता, पहनने को कपड़ा नहीं मिलता तो क्या हुआ ? महाजन का कर्जा तो चुकाना ही है। जो दिन पर दिन रबर की भांति बढ़ता ही जा रहा हैं। मालिक को खेत का भाग भी देना ही होगा। आखिर यह सब कहाँ से अदा करुगा। उसकी बिटिया कुन्ती भी शादी के योग्य हो चुकी है। लेकिन घर में जौ का दाना तक नहीं । ऐसा सोचते सोचते उसके दोनो नेत्रों से ऑसू ढुलक पड़े–स्नेह और वेदना के।

विगत पन्द्रह वर्षो में वह यह अनुभव करता आया था कि उसका जीवन केवल कोल्हू के बैल की भांति पिलने के लिए रचा गया है। सुख और निद्रा तो मानों उससे कोसों मील की दूरी पर भाग चुके हों लेकिन फिर भी उसके हृदय में हर पृथ्वीवासी की भांति सुख की लालसा चली आती थी । प्रतिपल उससे वंचित रह जाने की शंका उसे खाये डालती थी।

उसके जीवन का एक–मात्र सहारा शान्ति ही थी जो कदम पर कदम उसके साथ छाया की तरह रहती थी । सतरह वर्ष का रजुआ जब पन्द्रह वर्ष की शान्ति से ब्याह कर लाया था तो उसके अंग–अंग से यौवन फूट पड़ता था । जो कोई भी देखता रजुआ को बधाई देता हुआ कहता – रजुआ तेरे भाग खुल गये, लक्ष्मी सी बहू पाई हैं और रजुआ लजाता हुआ कह देता–हां काका सब तुम ही लोगों की माया है, नहीं तो मैं कौन खेत की चिड़िया हूँ लेकिन आज वही शान्ति फूल की भॉति मुरझाा गई थी, आँखे अन्दर को धँसती चली जा रही थी, केवल एक काली रेखा उसके चारों और खिंच गई थी। यह निर्बलता का खोखला पग–पग पर अपने स्वामी की रक्षा के लिए जी रही थी। पर वह अपने निर्बल जीवन–साथी के लिए कुछ नहीं कर सकती थी। उसका अंग–अंग चादर के बिच से साफ दिखलाई देता था, परन्तु क्या करें गरीब रजुआ ललचाई हुई दृष्टि से उनकी और देखता हुआ रह जाता है ।

दिन का तीसरा पहर हो चुका था । वह उठा और बीड़ी सुलगाते हुए शान्ति से हल बैल लाने को कहा । शान्ति ने हल बैल लाकर रजुआ को थमा दिए और बोली, "कुन्ती के बापू आज न जाओ । मुझे अपशकुन हो रहे है। मेरा जीवन आधार, सुहाग सब तुम ही हो मेरी इतनी भी नहीं सुनोगें ।"

रजुआ ने उसके बालों को उलझाते हुए कहा– पगली हो गई हो तुम तो। शकुन अपशकुन क्या होता है। जो कुछ विधि ने लिख दिया है वह अवश्य होकर रहेगा । हट जा, और वह हल बैल लेकर खेत की और चल दिया। आँसुओ को रोक कर उसे पुनः आवाज दी । मान जाओ कुन्ती के बापू । मुझे छोड़ कर न जाओ, तुम एक बार मान जाओ स्वामी।

रजुआ ने सम्भलते हुए कहा-सन्तो, कुन्ती को तो देख ऑऊ, वह खेत में अकेली होगी और वह खेत की और चल दिया। शान्ती के कॉपते हुए हृदय से अपने सुहाग को द्वार तक छोड़ने आई। कितना सुन्दर भोला है उसका रजुआ। द्वार पर खड़ी नारी सम्पूर्ण तप और व्रत से अपने पति को अभय दान दे रही थी । उसके अन्तःकरण से आर्शीवादों का व्यूह निकल कर रजुआ को अपने

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अन्तःकरण में छिपा लेना चाहता था। रजुआ के विलीन हो जाने पर शान्ती घर में चली गई। इधर रजुआ के कदम पगडंडियों के बीच में बढ़ते जा रहे थे । दोनो और गेंहु से लदे पौधे हवा के झोंके से लहरा रहे थे उसमें छोटे –२ बच्चे घास छीलने में अपने बाप का साथ दे रहे थे उसका हृदय बालक को देख कर डोल गया क्योंकि उसके मन मे भी चिरकाल से पुत्र की लालसा सिंचित चली आती थी। भगवान छोटा सा बालक दे दे। खूब खिला पिला कर मोटा कर दे। उसको हमउम्र के लड़के देख–२ कर ईष्या करेंगे और कुन्ती रक्षा बन्धन पर राखी बांधा करेगी। फिर भला औरो का मुंह क्यों ताकेगी। उसका अपना भाई होगा। यही उसके जीवन का सबसे बड़ा स्वप्न और साधना थी। उसके अतिरिक्त उसके हृदय में और स्वप्न आ ही क्या सकता था।

सूर्य वृक्षो के झुरमुट को पार करता हुआ आकाश को अपनी रचित आभा प्रदान कर रहा है। दोनो और के किसान अपने खेतो की निगरानी में लीन थे। कोई घास छील रहा था तो अन्य जानवरों के खेतो में घुसने के भय से चिल्ला रहे थे । वह भी पगडंडियो को छोड़ कर खेतो में आ गया था। इस साल उसके खेत मे अच्छी फसल हुई थी। यह देख कर उसका मन फूला नहीं समाता था। उसकी बेटी कुन्ती पौधों के पास उगी हुई धाँस को उखाड़ कर फैंक रही थी। रजुआ को देख कर बोली – बापू अबकी मुझे सोहनी सी चुन्नी लाकर देना, नहीं तो घर मे घुसने नहीं दूगीं। रजुआ उसकी भोली भाली बातो पर हंसता हुआ बोला – अरे धमकी क्यों देती है। देखना अच्छी फसल हुई है ईश्वर ने चाहा तो अबकी सारा कर्जा उतार दूगां और फिर हम ही है । अच्छा साँझ हो गई है तू जा।

कुन्ती बनावटी रोष से बोली – जाओ भी बापू तूम तो हमेशा बहलाते रहते हो जैसे मैं कोई बच्ची ही हूँ और कुदाली लेकर घर की और चल दी।

उसके ओझल हो जाने से एक निगाह अपने खेत पर दौड़ाई। चारो और हरियाली ही हरियाली नजर आ रही थी। वह खुश था कि मानो सारी भूमि का वह स्वामी हो वह खेत में मस्त घूम रहा था कि अनायास ही रस्सी सी चिपट गई। उसने हटाने के लिए ज्यो ही हाथ बढ़ाया त्यो ही फूं करके किसी ने उसके हाथ मे काट लिया और वह खेत से चिल्ला कर घर की और भागा – मुझे काट लिया मैं मरा सन्तो। वह घर पहुँच भी न पाया था। कि रास्ते में मूर्छित होकर गिर पड़ा। रजुआ में इतनी सामर्थ्य नहीं थी कि वह घर जा सके, शरीर मे विष फैलता ज़ा रहा था। क्षण भर मे आग की भाँति यह खबर फैल गई कि रजुआ को सांप ने काट लिया।

पास के किसानो ने भाई चारे का परिचय दिया। उन्होने उसे चारपाई पर लिटाया और घर की और चल दिये उसका सारा शरीर विष के प्रभाव से नीला हो गया था। साँस धीरे–२ कम होती जा रही थी।
जब रजुआ घर के द्वार पर पहुँचा तो शान्ति चिराग जला रही थीं तभी किसी ने कहा चिराग बुझा दे सिन्दुर पोंछ दे, चूड़ियाँ उतार दो सन्तो, तेरा चिराग गुल हो गया और ज्यो ही उसने पीछे मुड़ कर देखा तो देखती रह गई।

रजुआ ने फिर अस्थिर नेत्रों से देखते हुए कहा तुम आ गई सन्तो देखो ना कितनी सुन्दर चुनरी है, मैने कुन्ती के लिए खरीदी है। कुन्ती का भईया मंगलू है न उसके लिए भी खिलौने लाया हूँ। सन्तो रूलाना न, उसे प्यार से रखना जा दे दे उन्हे उनकी चीजे अच्छा तू नहीं जाती तो ला मुझे ही दे। मैं ही उसे दे दूंगा। जैसे ही वह उठने को हुआ तो पुनः गिर पड़ा।

वह उमड़ते हुए आँसुओं को रोक कर बोली–"मेरी ओर देखो मैं सन्तो हूँ"। रजुआ की चेतना लौटी। यमदूत पास खड़े थे। उसने शान्ति को देख कर कहा " रो मत सन्तो मैं थोड़ी देर का पाहुना हूँ। गरीब की दुनियाँ ही कितने दिन की होती है बावली एक लालसा थी पुत्र की वह भी मेरे साथ जा रही है। अच्छा अब विदा कर सन्तो और सदा के लिए उसकी आँखे बंद हो गई।

एक और गॉव में चिराग जल रहे थे । कहीं दूर पर शहनाई बज रही थी । किसी की मांग में सिन्दूर भरा जा रहा था और दूसरी और चार भाई सन्तो का सुहाग कन्धे पर रखे हुए अन्धेरे में श्मशान की और बढ़ते जा रहे थे।

एक वृक्ष पर लगे सेब तो गिने जा सकते है परन्तु एक सेब में कितने वृक्ष समाये हैं, इसे कौन जान सकता है। हर भले कार्य का असर भी इसी तरह जाना नहीं जा सकता है

कान्ति लाल सोनी
रोल न० ६८
वर्ग 'ब'

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एक कविता

मानव मानवता भूल रहा, अब क्या होगा भगवान।
चहल–पहल है जहाँ आज तक, क्या होगा अब सुनसान।।
धर्म और सम्प्रदाय अनेकों, नहीं सिखाते लड़ना।
नहीं किसी को ईश्वर ने कहा कि, तू ही राजा बनना ।।
फिर भी क्यों इन्सान भूलता, सब है एक समान।
चहल पहल ..... ।

दुर्योधन को अन्त समय में, पैदा हुआ जब ज्ञान
उसने कहा । राजपाट सब आप ही रखो, छोडो मेरी जान
आकाश, पृथ्वी, वायु, जल सब, मुफ्त दिये भगवान
इन पर हो अधिकार सभी का, तब सुखी रहे इन्सान
मालूम सभी को है। इस जहाँ का मालिक कोई और है।
फिर भी परमाणु तानाशाही का, आज हुआ क्यों जोर है।।
जिसको जितना मिला उसी पर रखो ध्यान।।

आजाद जन्म से सभी प्राणी ना कोई बन्दी आया।
स्थाई ना रहा है कोई, ना कुछ भी संग में लाया
यहीं धार्मिक उसे बनाते, रहने का है सिर्फ उसे ही,
इस भव में अधिकार
उससे पूछो कितने दिन वह अमर रहेगा
क्या लाया है प्रमाण।

Moga Ram Jat
Roll No. = 63
Sec. 'B' , B.d.

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राष्ट्रीय चरित्र की उत्पति

किसी भी राष्ट्र का समुचित ढंग से विकास होने के लिए उस देश के लोगों में राष्ट्रीय चरित्र की परिपूर्णता बहुत आवश्यक है। राष्ट्रीय चरित्र शब्द देशभक्ति का पर्याय शब्द है । इस शब्द का भाव आंतरिक भावना व विचार जुडा है। यह भाव व विचार कैसे उत्पन्न होता है। सबसे पहले व्यक्ति अपने मॉ बाप के पास रहता है। उसके बाद वह स्कूल और सामाजिक वातावरण में प्रवेश करता है। इन्हीं में ही वह अपने आपको वातावरण और परिस्थिति के अनुसार ढालता है। संक्षेप में राष्ट्रीय चरित्र का भाव किसी व्यक्ति में, तब उत्पन्न होता है जब देश और समाज के दुख–सुख को अपने परिवार के समक्ष का दुख सुख समझे। जिस तरह वह अपने लिए व अपने परिवार के लिए इमानदारी और जी–जान से मेहनत करता है उसी भाव से वह देश और समाज का काम करे। कभी कभार तो उसे अगर देश और समाज के लिए अपनी जान पर खेलना पडें तो वह पीछे ना हटे, तो हम कह सकते हैं कि उस व्यक्ति में राष्ट्रीय समाज का भाव उत्पन्न हो रहा हैं परन्तु यह भाव अपने आप ही उत्पन्न नहीं हो जाता है इसके लिए विशेष व्यवस्था की आवश्यकता होती है। कुछ प्ररेणायाची नमुने समाज के समक्ष रहने चाहिए। इतिहास में छत्रपति शिवाजी का नाम आता है अगर उनको मॉ जीजाबाई जैसी माँ न मिली होती, और समर्थ गुरु रामदास जैसे गुरु न मिले होते तो क्या शिवाजी छत्रपति शिवाजी बन पाते। तो यह कल्पना मुश्किल ही कर सकते हैं। छत्रपति शिवाजी राष्ट्रीय चरित्र के भाव से परिपूरण ये इसलिए हमें मालूम पडता है कि घर का वातावरण और शिक्षा के स्तर से ही राष्ट्रीय चरित्र का भाव उत्पन्न होता है इसलिए शिक्षा केवल रोजगार तक ही सीमित नहीं होना चाहिए, बल्कि देश, समाज, और संस्कृति की ठीक जानकारी हो ताकी उसे सही कर्तव्य का बोध हो जाए तभी राष्ट्रीय चरित्र का भाव पनपता है

Dhani Ram Thakur
Sec. A, Class B.Ed.
Roll No. 15

क्या आप जानते है

भारत में ४२६५५३ से अधिक लेटर बाक्स हैं

भारत में ५७५६३६ गाँव हैं

भारत में ११६६ जेल हैं जिन में ७५ केन्द्रीय, २५० जिला ओर ५ महिला जेल हैं।

भारत में ५७००० से अधिक पुस्तकालय हैं।

भारत कें रेडियो प्रसारण १६३० ई० में शुरु हुआ था।

हवाई जहाज की गति मापने वाले यंत्र का नाम हैंकी मीटर हैं।

दुनिया में सबसे कम शब्द इटलिया भाषा में है।

आधी रात को सूरज चमकने का चमत्कार जार्वे में होता है।

खट्टा शहद ब्रजील के जंगलों में पाया जाता है।

भारत में सबसे पहली बार अंग्रेजों द्वारा सन १६३३ में क्रिकेट खेल की शुरुआत की गई थी।

प्रस्तुति - अशोक गलोड़िया
रोल न० ६५
सेक्सन 'बी'

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अनमोल वचन

१. तबाही है हर उस व्यक्ति के लिये, जो लोगों पर ताने मारने और पीठ पीछे बुराइयाँ करने का अभ्यस्त है जिसने माल इकट्ठा किया और उसे गिन–गिन कर रखा । वह समझता है कि उसका माल सदैव उसके पास रहेगाा । कदापि नहीं, वह व्यक्ति तो चकनाचूर कर देने वाली जगह फेंक दिया जाता है ।

२ जिसके हृदय में अथाह प्रेम है और जो सभी अवस्थाओं में अद्वेत तत्व का साक्षात्कार करता है, वही सच्चा ज्ञानी है। और सच्चा भक्त वह है जो परमात्मा के साथ जीवात्मा की अभिन्न रुप से उपलब्धि कर यथार्थ ज्ञान सम्पन्न करता है । जो सबसे प्रेम करता है । तथा जिसका हृदय सबके लिए रुदन करता है। ज्ञान ओर भक्ति में से किसी एक का पक्ष लेकर जो दूसरे की निंदा करता है वह न तो ज्ञानी है न भक्त वह तो ढोंगी और धूर्त है।

३ तुम रात के समय आकाश में बहुत से तारे देखते हो पर सूरज निकलने पर उन्हे नही देख पाते इससे क्या तुम यह कह सकते हो कि दिन के समय आकाश मे तारे नही है। इसी प्रकार हे मानव ! अज्ञान के दिनो मे ईश्वर न देख पाने पर यह मत कहो कि ईश्वर नही है ।... ईश्वर निराकार है तथा ईश्वर साकार भी है। वह साकार निशकार से भी परे है । ईश्वर के साकार रुप के दर्शन किए जा सकते है इतना ही नही हम उसका उसी प्रकार स्पर्श कर सकते है जिस प्रकार अपने किसी प्रिय मित्र का। जब तक घण्टी सुनी जा सकती है तब तक वह आकार की सीमा के भीतर है किन्तु जब वह नही सुनी जा सकती तब वह निरकार हो जाता है। इसी प्रकार ईश्वर साकार भी है और निरकार भी ।

४ अगर तुम दुःख नही पाना चाहते हो तो दुःख के मूल कारणों को जानने की कोशिश करो । तुम क्रोधित होते हो किसी ने गाली दी–और तुम कहते हो कि यह तो साफ है, वह आदमी गाली न देता, मैं क्रोधित न होता । लेकिन गाली से कभी कोई क्रोधित नहीं होता । क्रोधित तो तुम इसलिए होते हो कि तुमने एक अहंकार पाल रखा है कि एक बड़ा प्रतिष्ठित व्यक्ति हूँ और यह आदमी मुझे गाली देता है। मेरी प्रतिष्ठा खराब कर रहा है । अहंकार को चोंट लगती है गाली से, लेकिन भीतर अगर अहंकार न हो, तो गाली ऐसे निकल जाती है, जैसे हवा का झोंका आया और निकल गया । तुम अछूते रह जाओगे अस्पर्शित।

५ मनुष्य को केवल कर्म करना चाहिए। कर्मफल के बारे में उसे नहीं सोचना चाहिए। यदि आप किसी मनुष्य की सहायता करना चाहते हो तो इस बात की कभी चिंता मत करे कि उसका व्यवहार आपके प्रति कैसा होना चाहिए। यदि तुम एक श्रेष्ठ एंव उतम कार्य करना चाहते हो तो उस पर सोचने का कष्ट मत करो कि उसका फल क्या होगा ।

कर्मयोग - विवेकानन्द साहित्य

६ हर मनुष्य में ईश्वर का कुछ अंश है। इसलिए हम ईश्वर का साकार रुप में भी दर्शन कर सकते हैं । हम ईश्वर का स्पर्श कर सकते हैं जिस प्रकार अपने प्रिय मित्र का। इसलिए एक मनुष्य द्वारा दूसरे को धोका देना ईश्वर को धोखा देना है।

७ जैसे किसी कमरे का हजार वर्षो का अंधकार एक बार दिया–सलाई जलाने से दूर हो जाता है। उसी प्रकार जीव के जन्म जन्मांतर के पाप भगवान की एक कृपा दृष्टि से ही दूर हो जाते हैं । मलय पवन के लगने से जिन पेड़ो में कुछ सार है, वे सब चंदन हो जाने है। किन्तु आसार वृक्ष जैसे बांस, केला आदि पर कुछ असर नहीं पडता। इसी प्रकार भगवान कृपा पाकर जिन मनुष्यों में कुछ सार है, वे क्षण भर में साधु भाव से परिपूर्ण हो जाते हैं, किन्तु विषय सक्त मनुष्य पर सहज ही कोई प्रभाव नहीं पड़ता।

रामकृष्ण परमहंस

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८ हर धर्म के दो हिस्से हैं धर्म और अध्यात्मिकता। विज्ञान के युग में धर्म नहीं टिकेगा, अध्यात्मिकता जरुर टिकेगी । वह विज्ञान को राह भी दिखाएगी। सत्य, प्रेम, करुणा, यह है अध्यात्मिकता। प्रार्थना करनी हो तो हिन्दू पूरब की ओर मुखातिब होगा, जबकि मुसलमान पश्चिम की ओर। भगवान तो सब तरफ है। इसलिए इसकी कोइ अहमियत नहीं है कि किस ओर मुंह किया जाए। बुनियादी बात है खुदा को याद करना ओर यही अध्यात्मिकता है। धर्म बाहरी चीजों को अहमियत देते हैं , जबकि अध्यात्मिकता भीतर की ओर ले जाती है।

विनोबा भावे

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